THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS. "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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THE INDEPENDENT.

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THE EDITORS TO THE PUBLIC.

The undersigned are alone responsible for the character and sentiments of *The Independent*. They have competent assistance in the departments of news and correspondence, and the Journal is established on an adequate pecuniary basis.

LEONARD BACON.
JOS. P. THOMPSON.
R. S. STORRS, Jun.

Domestic Correspondence.

SABBATH EVENING LECTURES.

BY OUR BOSTON CORRESPONDENT.

BOSTON, Feb. 25th, 1850.

MESSRS. EDITORS:—The course of united Sabbath evening lectures was closed last evening by the discourses by Rev. Dr. Waterbury, of the Bowdoin-street church, at Essex-street; and of Rev. Mr. Alvord, of the Philip's church, South Boston (in place of Rev. Mr. Rogers, of the Central church, who declined participation in the course), at Bowdoin-street. Dr. Waterbury's sermon was *one hour and fifty minutes* in length, and was essentially as follows:

REV. DR. WATERBURY'S SERMON ON THE EXTENT OF FUTURE RETRIBUTION.

"*And these shall go away into everlasting punishment; but the righteous into life eternal.*"—Matt. 25: 46.

Two things are plainly visible in this life, viz. wrong and retribution. If the wrong is inward, remorse and the smitings of conscience are its retribution. If the wrong is outward, its retribution takes the shape of loss of character and the penalties of law. The great question before us is, is this retribution *all?* Is it limited to this life, or does it go with the soul, as an element of future misery?

After some apologetic remarks, alluding to the intrinsic painfulness of the subject, the speaker proceeded to his argument.

I. *Retribution extends beyond the present life.* Happiness is conceded to be endless; it is necessary therefore to speak of punishment alone. We are told that virtue and vice are their own reward. Here is a mixture of truth and falsehood. They are the causes and consequences of joy or sorrow here; but on what authority can any man say those consequences *end* here?

(1.) Some sins are wholly *against God*, having little or no relation to this life, and therefore there must be a future retribution, or these go unpunished.

(2.) Whence comes the *idea* of future retribution? We find it everywhere. It seems to be instinct in the soul. Arguments cannot eradicate it. Converted Universalists invariably assert that they could not overcome this inward misgiving.

(3.) How it shakes the doctrine of Universalism when some great crime appears. When the pirate dies with his hands bathed in the blood of innocence; or two chivalric combatants, with bowie knives, murder each other, and die with the lineaments of hate upon their brow; do they go straight to heaven?

(4.) What is the meaning of death-bed confessions? If this life is all the hell, why does not the dying man rejoice in the near prospect of eternal felicity? Because, to go into eternity without confession is a tacit lie, and he feels that it would *add* to his already crushing weight of guilt. From this there is no refuge but confession.

(5.) If there is no future retribution, how can we consistently shudder at the death of the suicide or the criminal? how mourn over the wrongs of war or pestilence?

(6.) The Bible asserts a future retribution. It begins and ends with it. "In the day thou eatest of it thou shalt surely die," are almost its first words; and "he that is filthy let him be filthy still," almost its last. The speaker here quoted the principal texts which assert the doctrine; after which he alluded to a common perversion of the meaning of a class of texts which speak of the atonement of Christ, remarking that if there were no such passages in the Bible as "He that believeth not shall be damned," &c., then the presumption might be that the atonement would cover all, but not now.

II. *This future retribution is to be endless.* Here let it be premised that the Bible is our only possible source of light upon this point. Even if one should return from the dead, he could only testify of *the nature*, not of the *duration* of perdition. To prepare the mind, however, for the Scripture testimony, let us notice some objections.

(1.) It is thought to impugn the benevolence of God. This is Foster's great argument. But you might as well argue that God is not benevolent because he did not make us able to resist temptation, and so keep us out of sin and sorrow *here*.

(2.) It is objected that all punishment is disciplinary, and not *merely* retributive. This was denied to be true, and illustrated by the case of fallen angels, whose punishment is clearly retributive.

(3.) It is objected that eternal retribution is unnecessary. But who shall dare to say that? How do we know but it is necessary for the awful smoke of the pit to roll up for ever and ever, to keep the universe in mind of the evil of sin and deepen the sense of the obligations of the righteous?

But the *Word of God* settles the matter. The speaker here quoted the principal texts, and also argued that the prominent *doctrines* of the Bible, as probation, atonement, justification by faith, &c., involve the doctrine of the text. Regeneration in hell, by a limited yet sufficient suffering, would introduce men to heaven who would have no Christ to thank for their salvation, because they had *earned* it by fire.

After a recapitulation of the argument, the discourse was closed by a solemn appeal to the audience, in view of those tremendous realities which await us hereafter, to hasten to the Savior.

REV. MR. ALVORD'S SERMON ON THE ETERNAL LIFE OF THE RIGHTEOUS.

"*The gift of God is eternal life, through Jesus Christ our Lord.*"—Rom. 6: 23.

This gift is to the righteous; it is the heaven of the Scriptures. There are many passages in the Bible which express the same thing, but none so fully and comprehensively as this. It is the idea in its living, breathing form. It implies a heaven interior to the soul, as well as exterior, and bids us look onward, beyond a mere *state*, to progress—to a growing up toward God for ever and ever.

Here we have no field of controversy. Our simple duty is to state three facts on this subject, which God has revealed.

Consider heaven, then, in three important aspects:

1. *As a gift, through Christ.*
2. *As a place of unspeakable glory.*
3. *As eternal in its duration.*

I. *Heaven is a gift, through Christ.* All spiritual blessing is by *grace*—that is, the *gift* of God. Though consequent upon the obedience of the righteous, it is not in amount commensurate with it. How low and mean would the heaven be which should be only the measure of *our worth*, apart from that of Christ. But now "he that spared not his Son, but freely gave him up for us all, how will he not *with him* also freely give us all things?" because we "are Christ's, and Christ is God's."

II. *Heaven is a place of unspeakable glory.*

(*a.*) In contrast with the doom of the lost, we have some strong impressions of what will be the happiness of the saved.

(*b.*) The negative view of heaven shows it to be exceedingly desirable. Nothing unclean shall enter there. There shall be no sin nor death there.

(*c.*) The preparation required for entrance into heaven foretells its glory. The *spirit* must become regenerate; and the *body* cannot enter its gates till "its corruptible shall have put on incorruption."

(*d.*) The material epithets which the Bible applies to heaven are evidently designed to enhance our ideas of its glory. Its streets are of gold, its gates of pearl, &c.; the "glory of the Lord doth lighten it."

(*e.*) Its interior and accumulated means of happiness augment these ideas. God and Christ, the patriarchs, the apostles, the martyrs, the great company of the blessed are there; and "eye hath not seen" the things which God hath in heaven prepared for those who love him.

(*f.*) Its active employments are indicative of its glory. Its bright inhabitants are employed in devotion and worship, in communion with each other and with the Lord, in searching the "deep things" of God, and learning the mysteries of Providence, and assimilating toward the infinite holiness of God.

(*g.*) Our text gives us a still higher view of heaven. It is a LIFE. "Life" is not here the mere opposite of death, nor a mere synonym with happiness; but it shows the vitality, dignity, and unending expansion *from within* of the glory of the righteous. "He that hath the Son hath life." That life is *love*, and in heaven will flow on as the tide of an ocean that can find no shore.

III. *The glory of heaven is eternal in its duration.* "There are joys *for evermore*." "They shall reign *for ever and ever*." The sweep of centuries has nothing to do with this gift of God, but to increase its luster and magnify its grandeur. When our boldest conceptions sink down exhausted in their prophetic searchings, there is still an *eternity* beyond. This point is admitted by all, and needs no demonstration. There will be difference in degree, indeed. "One star shall differ from another star in glory," but still all shall be *stars*.

REMARKS.

1. *Religion on earth has some striking points of comparison with heaven.* It is the incipient stage of the same life; it is heaven begun below.

2. *The first law of religion is gratitude to God.* How ought we to thank him for this *unspeakable* gift!

3. *How powerful is the grace which can raise the dead in sin to such a life as this!*

4. *How affecting the motive which our subject brings both to the saint and the sinner!* Away with all low and sensuous views of heaven. God is in it—to the wicked he is a consuming fire, in the very brightness which displays his love to the righteous. MORTON.

For the Independent.

REVIVALS.—No. 5.

In my last article I promised to show from statistics, gathered from different parts of the country, which it is presumable are a fair specimen of those of all the churches, that the gradual additions of members, which are represented as far preferable to the increase by revivals, do not take place to any considerable extent in the absence of the latter. I will begin with the Congregational church in this place, of which I have had the pastoral charge for about eight years. I confine in all cases the statements to additions by profession.

During the first year *seven* were added to the church. In the second, there was a season of special religious interest, and *twelve* united with the church as the fruits of it. During the third, fourth and fifth years, *eleven* were added. In the sixth, *thirty-eight* as the fruits of a revival. In the seventh, *eighteen* from a revival; and in the eighth, *seventy*, as the result of a similar work. So that in *four* years in which revivals occurred, there were added to the church *one hundred and thirty-eight*; and in *four* years without revivals, *eighteen*, or nearly as 8 to 1 in favor of revivals in an equal number of years.

The next church whose statistics I have is in Brattleboro', Vt., successively under the pastoral charge of Rev. J. McGee, C. Walker, D.D., and A. H. Clapp; the time included is from 1819 to 1847, a period of 28 years. From 1819 to 1826, seven years, the additions were *twelve*, and in two of them there were none. In 1827 a revival occurred, and *twenty-five* united with the church, or twice as many as in all the preceding seven years. During 1828, '29, and '30, *one* was added. In '31 there was a revival, and *eighty-three* joined the church; and in '32 *thirteen*, most of whom were fruits of the revival, I presume. In '33 there was a revival, and *eighty-four* converts connected themselves with the church. In '34 and '35 *fifteen* united with the church. In '36 there was a season of special religious interest, and ten joined the church. In '37 *three*. In '38 a revival, and *thirty-eight* united. From '39 to '47, inclusive, there was no revival, and *twenty-seven* were added (in three of the years none). Hence it appears that in the period of 28 years there were five revivals, and the *whole* number of additions was 311. Of these, *seventy-one* united under ordinary circumstances, and two hundred and forty as the fruits of revivals, being about three and a half to one in favor of revivals, not reckoning to the credit of the latter very many, probably one-third of the 71, who were really converted in revivals, and joined afterward. And as to *time*, the 241 were added in revivals in *seven* years, and the 71 others in *twenty-one* years. In that church there were almost constant "gradual additions," and no period of great declension; and therefore it is a fair example of the comparative advantages of the two modes of enlarging the church, with and without revivals.

The next case is that of the 1st Presbyterian church of Galena, under the pastoral care of Rev. A. Kent. The statistics are for eleven years, viz. from 1838 to '48, inclusive. Added in '38 to '48, eight years in which there were no revivals, *forty-one*. In the other three years in which revivals were enjoyed, *one hundred and sixty-two*, or as four to one in favor of revivals; and as to time, 162 in *three* years, and 41 in *eight* years.

In the 21 Presbyterian church in Springfield, Ill., under the pastorate of Rev. A. Hale, there have been four revivals within the eleven years ending with 1848. Added to the church as the fruits of these, *one hundred and seventy-three*, and during the other seven years *thirty-one*, or as five and a half to one in favor of revivals; and as to time, 173 in *four* years, and 31 in *seven* years, averaging forty-three per annum from revivals, and four without.

In the church at Platteville, Wis., there were two revivals in eight years, ending with '48, as fruits of which *fifty-eight* persons joined on profession, and in the other six years *seventeen*. In the 1st Presbyterian church in St. Louis (Dr. Bullard's) there were five revivals in ten years, ending with '48, which added *two hundred and thirty-seven* members, and *forty-six* joined during the other five years in which there was no revival, or about five to one in favor of revivals in an equal number of years. The average per annum during revival seasons was *forty-seven*, and at other times *nine*.

To the Congregational church of Denmark, Iowa, (Rev. A. Turner's,) the pastor writes me that seventy in all have been added on profession, of whom at least *sixty* are the fruits of revivals.

Such is the testimony of experience as to the comparative increase of the churches with and without revivals, as far as I have investigated the subject. I think that this exhibit is a fair specimen of all our churches. Messrs. Hale, Kent, Bullard, Walker, and Turner are certainly a fair example of the faithful, able, and useful ministers of the Congregational and Presbyterian churches. These facts deserve serious consideration on the part of those who are indulging skepticism in regard to the value of American revivals. I wish statistics could be more generally gathered, and that experienced pastors would review the history and records of their churches for the last ten or twenty years, and publish the results of their examination. It would reveal facts that would doubtless surprise very many.

During the "great awakening," which terminated in 1743, those who had the best means of judging estimated the number of *true* converts at "30,000 in New England alone, when the whole population was only about 300,000, besides many thousands which were added to the Presbyterian churches." We shall more vividly apprehend the result, if we consider that it was equal to adding 80,000 to the churches of Massachusetts, who should continue to sustain a Christian character, in three years; or to the churches of the Union *eighteen hundred thousand!* "The more I reflect," says the writer from whom I quote the above, "the more I am persuaded that no inconsiderable part of that which constitutes the true glory of New England, would never have had existence but for those marvelous years of the right hand of the Most High."

And says another, "What but for revivals would have been the state of religion, and what the condition of the churches of the United States at this moment? It is quite safe to say that more than three-fourths of all the evangelical ministers and active Christians now on the stage were converted in revivals." The influence of these seasons in raising up ministers and missionaries, indeed, is of unspeakable importance, besides their effect in enlarging the churches. Dr. Alexander, in a recent article says, "One church, since the writer's acquaintance with it, has furnished more than a dozen candidates for the Gospel ministry; while another of nearly equal age and numbers has not produced one! Both have been supplied with the regular ministrations of the Gospel, by diligent and faithful pastors." And among the causes which he enumerates for this difference, he puts first and foremost the fact, that in the former "frequent seasons of revival have occurred," and in the latter "there has never occurred what is commonly called a revival of religion; *but there have been regular additions to the communion from year to year, but the impressions on the minds of those making a profession of religion, have not been so deep,* NOR THEIR RELIGIOUS AFFECTIONS SO STRONG, *as is common in revivals.*" In my own church, four young men have commenced studying for the ministry, *all* of whom were converted in revivals, while *no others* have entered upon that course. It is stated that there has been a diminution of candidates for the ministry in New England of *forty per cent.* within the last five years, in which there have been few revivals.

Said the venerable Dr. Beecher not long since, "I feel that if I had a thousand lives to live they should be devoted to the ministry and revivals." There is weight in these words, coming from one verging toward fourscore, of whose life a large part has been spent in such scenes. Who cannot respond to the sentiment? J. C. H.

FROM OUR IOWA CORRESPONDENT.

To the Editors of the Independent.

DUBUQUE, IOWA, Feb. 11, 1850.

GENTLEMEN:—Since my last letter was forwarded, I have received further intelligence in reference to the interesting revival of religion in *Coleburg*, of which I gave you some account. The work was still in progress, and there were fifteen additional cases of awakening. Although the weather had been severely cold, yet the attendance on the meetings was good, and the audiences were very solemn. On one occasion, every impenitent person in the congregation except three publicly manifested their anxiety to know what they must do to be saved. Among them were a man and his wife, who had not attended any of the meetings previously, and who said they were awakened at home. The prospect now is, that the little church will be doubled in numbers, and more than doubled in efficiency. How faithful is our God to his promises. "Be not weary in well doing, for in due season ye shall reap if ye faint not." The missionary and his wife have had a "night of toil," but prayer and faith, and persevering effort have triumphed. Never was there to my view, knowing as I do all the facts, a clearer case of answer to prayer. I have no doubt were there more prayer, and more of that Christian *courage* and faith in God in our churches, which would prompt them to the use of means directed to the end, there would be more revivals in the land such as this. It seems to me that here is a great deficiency. Ministers and Christians are to a great extent afraid of revivals and revival *efforts*; not merely those connected with evangelists, but of all kinds.

The *sixth* New School Presbyterian church in *St. Louis* was recently organized, and called the Union Presbyterian church. It consists of about forty members, of whom about thirty were from the first church, Dr. Bullard's! Rev. Wm. Homes has been chosen pastor. The prospects of the church are promising. What a change in that city within a few years! It is not long since there was but *one* Presbyterian church there, where now there are nine or ten. The Roman Catholic influence is still great there, though it no longer preponderates. The state of morals, however, is deplorable in some respects.

The *St. Louis Presbyterian* says, there is now a revival of religion in progress in that city, in the Ebenezer Methodist Episcopal church. I learn also that there is an increasing religious interest in *Chicago*, and that meetings are held every evening in several of the churches. The famous *Elder Knapp*, who formerly labored as an evangelist at the East, is now a resident in Illinois. He has been holding a protracted meeting at *Ottawa*, and so great was the desire to hear him, that the Baptist church would not hold the people, and he therefore held his services in the Court House. It is rumored that he is to visit Galena.

The *Congregational Union of Fox River*, in Northeastern Illinois, held its regular meeting on the 8th ult., at Aurora. Seventeen ministers were present belonging to the body, and twelve were absent. Twenty-one churches were represented by delegates, and thirteen were not. Three additional churches were received into connection with the Union. The committee appointed at the previous meeting to attend the installation of Rev. C. F. Gleason, as pastor of the Lowell church, reported that the day had been fixed for the services, but that before it arrived he died. The committee on a division of the Union reported against it.

A correspondent of the *Chicago Herald*, writing from *St. Paul*, the capital of *Minnesota*, says: "I doubt whether there is another town in the Union of the same size whose inhabitants are more orderly, industrious and church-going than those of this place. Although Minnesota has not yet seen the first anniversary of her birth-day, yet we have churches here of five different denominations, viz.: Presbyterian, Baptist, Episcopalian, Methodist, and Roman Catholic, all supplied with ministers. We have two schools taught by young ladies sent out by Gov. Slade's society, and one high school."

On the 1st of January, the *Historical Society* met at St. Paul, and among other things done, an address was delivered by Rev. Mr. Neill, on the subject of the early settlement of the territory of Minnesota. The mercury in the thermometer has been down to 30 deg. below zero at St. Paul this winter. As to the comforts of life, it is said that almost all kinds of "Yankee notions" can be found there, but at advanced prices. A late paper says that flour is worth six dollars a barrel; oats are 55 to 60 cents a bushel; potatoes, 70 to 80; butter, 25 cents per pound; "eggs and poultry not to be had for love or money."

One of the great sources of difficulty with the Indians on our frontier, is the sale of whisky to them. Our government has passed, and seek to enforce, stringent laws against it; but they are evaded. It causes many murders, and is also an insuperable obstacle to missionary operations among them. I see by the papers that the Hudson Bay Company have been in the habit of introducing large quantities of spirituous liquors into our territories on the Red river of the North, for the use of the Indians. Hon. Mr. Sibley, the delegate in Congress from Minnesota, has very properly addressed a letter to Mr. Clayton, the Secretary of State, on the subject. In reply, the Secretary says that our Minister at London has been instructed to address a friendly remonstrance to the British government, which it is to be hoped will check this injurious traffic.

It is reported that more than one thousand Winnebago Indians, who were sometime since removed from North-western Wisconsin to a place west of the Mississippi, have returned in pursuit of game starved out of their present quarters. Considerable fears are excited of violence, as they use threatening language They have already made some depredations upon the whites. Their numbers are increasing. The nearest troops are at Fort Snelling, which is at a considerable distance. There may be serious trouble, but it will be temporary. They will not resist our troops when confronted with them.

The prospectus of a new paper, to be called the *Mountain Bugle*, and to be published at *Council Bluffs*, on the Missouri river, a little south of west from here, and about 300 miles distant, has recently been issued. It is to be edited by a lady of this city, a member of the Congregational church. The following notice I have cut from one of our papers. The press is soon to be in operation, then, three hundred miles beyond the Mississippi, regarded as the *ultimate* boundary of civilization and the settlements of the whites in President Monroe's day. So immigration and light spread, and will soon sweep across the continent.

"Independent of the merit this enterprise is justly entitled to, the well-known and widely extended reputation of the editress as a writer, will ensure for it success. This location, in the midst of scenery of the most awe-inspiring character—the future capital of Nebraska Territory—the starting point of the great Pacific Railway, and upon the very verge of civilization, is rendered a point of interest to the whole nation."

Respectfully yours, J. C. H.

For the Independent.

LETTER FROM WASHINGTON.

WASHINGTON, Feb. 25, 1850.

MESSRS. EDITORS:—In the name of humanity, let me thank you for the noble stand which you have taken upon the great question now before Congress and the country. The star which has recently appeared in your editorial galaxy shines out like a friendly beacon in a dark and troubled night. The fact is, that many northern representatives have become so bewildered, and the timid ones so *frightened*, in the storm which has been raised here for that special purpose, that they have quite lost their reckoning. First principles have been forgotten or lost sight of, and many of these befogged mariners are drifting about, without compass, helm, or anchor, at the mercy of wind and wave. They need but a clear and steady light, such as gleams through the darkness from your new luminary, and I doubt not they would follow its guidings, and thus deliver the ship of State from impending perils.

A copy of your paper of Feb. 21st was kindly furnished me by your correspondent here, and I loaned it to a gentleman at my hotel, who read portions of the editorial leader aloud to a mixed company of Northern and Southern men, with decided effect. The desire to read the article soon became general. I wish it might be placed in the hands of every member of Congress, where it could hardly fail to do good. If the entire religious press at the North, aided by those political papers that still hold fast to their integrity, would but come up to your high position on this subject, the nefarious schemes that have been and are now being concocted to compromise the freedom of the territories, would scarce outlive a week. The question would speedily be settled on the basis of truth and right.

Let me here thank you also for your severe but just rebuke of a leading secular journal in your city, for its "dishonorable subserviency" and "absolute deadness of moral sense on the subject of Slavery." I know of not only one, but several, who, on account of its many other good qualities, would gladly be numbered among its subscribers, but who have felt constrained to discard it utterly, as a matter of personal comfort, to avoid the deep disgust which its course upon the Slavery question never failed to excite.

As your regular correspondent here has furnished in your last a glimpse of Slavery and the slave trade at Charleston, allow me to give a bird's-eye view of it as it now exists in this District. The three following advertisements I clip from the staid and dignified *National Intelligencer*—the political *New York Observer* of this city—of the 22d inst.:

"SALES THIS DAY.

"*Stock of Family Groceries, Servant Man, &c., at Auction.*—On Friday morning, the 22d inst., at 10 o'clock, I shall sell without reserve, by order of the Orphan's Court, at the store of the late N. Thos. Browning, &c. [I omit details to save room.]

"E. S. WRIGHT, Auctioneer."

This "servant man" was sold, along with "cigars, butter, cheese, soap," &c., within sight of the Capital, while the military were parading in honor of Washington's birth-day!

I do not know that you are accustomed to advertise gratuitously, but gallantry may prompt you to aid this poor *woman* (I suppose she feels poor now) to recover her lost *man:*

"$30 REWARD.—Ran away from the subscriber, on Tuesday last, a bright mulatto man, named Tom Wood. He is about five feet four inches in hight; has a lameness in his left leg, and the initials of his name marked on his left arm. The above reward will be paid to any one who will apprehend him and place him in the jail of this county.

"BARBARY LOWE."

Barbary Lowe! What's in a name? "Has a lameness in his left leg," and yet "*ran* away." O the impudent rascal! Perhaps he thought it best to run before his *right* leg should get maimed also. "And the initials of his name marked [branded?] on his left arm." Barbary-ous! Now what a fine opportunity is here for some one to show his gallantry, and get "$30 reward" by capturing this lame negro—an easy prey—and returning him to his enraged mistress. "The jail of this county" in which she would have him placed is all ready for his reception, having been built with the people's money, which comes mainly from the Free States.

And now, pray help this *man* to catch his *woman*. She too is a mulatto, and possibly Tom's wife, as she left about the same time:

"$100 REWARD.—Ran away from the subscriber, near Culpeper Court House, Va., on the 19th February, 1850, a mulatto woman named Judy, about 5 feet high, 26 years of age, pretty slimly built, sandy-colored hair, has a scar over or near the corner of the left eye, and has one or two upper front and several jaw teeth out. I will give one hundred dollars if taken out of this State, and fifty dollars if taken in Alexandria or its adjoining counties. WM. MAJOR."

"Sandy-colored hair!" Perhaps *that* has proved her passport to freedom. Down in Virginia they make slaves of such as you. If Senator Mason's bill becomes law, this gallant "Major" may make reprisal for the loss of Judy by pouncing upon some red-haired damsel of the North, and bearing her away to the land of the Patriarchs.

These are among the maimed and mutilated fugitives, to arrest and return whom, or to force the people of the North to do it, Mr. Clay declares that he is "ready to go with the man who goes the farthest."

This bird's-eye view might be greatly extended, but I will only introduce one more case. Yesterday morning, at about 8 o'clock, the cars arrived from Baltimore, and one of them was freighted with slaves. These were hurriedly crowded into hacks, and in the still, quiet hours of the Sabbath, were driven almost under the eaves of the Capital, on their way to Alexandria and a Southern market. Such an occurrence is by no means uncommon here. The Sabbath appears to be chosen for the transit through this city, as being less likely to excite observation.

How long will the people of this Union allow this infamous traffic to have a highway across the very hearth stones of the republic? How long will they permit it, as now, to have its grand depot and citadel in this, *their* district. Methinks I hear an echo—"*Not long—not long!*" SAGE.

Foreign Correspondence.

MISSIONARY GLEANINGS.

BY OUR ENGLISH CORRESPONDENT.

Recent missionary intelligence is of a character adapted solemnly to impress the minds of all who are concerned for the glory of the Redeemer and the happiness of man. Widening fields of labor stretch out on every hand: the laborers indeed are "few;" and not only so, but their numbers are being diminished by disease and death. The papers of the London Missionary Society, just published, present obituaries of one of the oldest, and of the youngest of its missionaries. Forty years since Rev. J. H. Schemelen, having been converted under the ministrations of Rev. Dr. Steinkort in London, was sent out to South Africa. There amid privations and dangers and difficulties he first labored among the Numacqua Hottentots and Bushmen, near the Orange river. The last twenty years of his life was spent at Kouraggas, south of the Buffalo river. Here he established a missionary institution, and his labors were greatly blessed. Two months of great weakness preceded his dissolution: he often gave utterance to the wish of the apostle: "I have a desire to depart and be with Christ;" but he awaited the summons with patience and resignation. This venerable missionary, after nearly forty years of labor, entered into rest in his 72d year.

From China we learn that though Shanghae enjoys the reputation of possessing a salubrious climate, it has been visited with severe and general sickness, which has fallen heavily upon the members of the mission, and removed from the sphere of their labors two valuable agents of the London Missionary Society. Dr. Medhurst, writing on the 8th of October, says:

"On Friday evening, the 5th instant, after an illness of fifteen days, was removed from our midst, our exceedingly dear and highly valued friend and brother, Rev. Benjamin Southwell, a man well furnished for his Master's work among the heathen, and who, we fondly hoped, would have proved of very efficient service in making the inhabitants of this country acquainted with the glorious Gospel of the blessed God."

The closing days of the dying missionary were illuminated by light from heaven:

"With glowing rapture he repeated the whole of the beautiful hymn, 'Jerusalem, my happy home;' and so excited was he in his gladness, that, feeble as his voice was, he sang one of the verses to a tune with which he was familiar. Even when sleeping, blissful dreams visited his pillow, which, in a continued stream of words, lasting about forty minutes, he described to those about his bedside as full of the most ecstatic views of heaven, of the preciousness of Christ, and of the conviction that, much as he felt that he had sinned, Christ regarded him as one of his own to whom were destined the fulness of joy, even perpetual pleasures."

Dr. Medhurst thus describes the departure of another member of the mission:

"The other bereavement we have to deplore is the demise of Mrs. Wylie, on Sunday, the 7th of October, after having given birth to a daughter six days previously. The name of Mary Hanson is one with which the friends of missions and of native female education have long been familiar. Several years ago she embarked, in connection with the Ladies' Society, for South Africa, and there labored at one of our missionary establishments, until the unfortunate Caffre war broke out, which, combined with ill-health, compelled her to return home. There an engagement was entered into with our bereaved friend, which resulted in her being sent out under the auspices of our Society. Little more than a year has elapsed since her arrival here, before we are called to commit her body to the tomb, just thirty-six hours after the funeral of our friend Southwell."

The Baptist Missionary Society has to lament the death of two devoted missionaries—Rev. Joseph Merrick, of the African Mission, and Rev. J. Davies, of Ceylon. Mr. Merrick died while on his passage to England. He had overtasked himself in the missionary field. He was able to speak with readiness and precision to the degraded Isubus in their own tongue, in which tongue he was the first to write, and to translate and print portions of the word of God. Mr. Merrick was educated in the Society's school in Jamaica, and having been called by the grace of God, he began to teach and preach the Gospel, and soon after became co-pastor with his father, who was minister of the church at Jericho, in Jamaica. He was of African descent, and this doubtless was an additional motive to him to devote himself to the work and labor of love in Western Africa. While at sea, and shortly before his death, Mr. Merrick, in great weakness and in prospect of "a watery grave," wrote a short letter. Having addressed his mother and sisters, he thus with trembling hand adds his last words:

"And now, my dearly beloved wife, the wife of my joys and sorrows, of sickness and health, I leave, I bequeath thee to Christ thy Savior; to Christ, too, I bequeath my beloved Rosanna, and mother and sisters, and all that are near and dear to me. I can leave them to none more precious, more dear, more faithful, more covenant-keeping. And now, dear mother and sisters, dear wife and child, and all that are near and dear in Christ, I commend you to God and his grace, who is able to build you up, and give you an inheritance among them that are sanctified. Amen. Yours ever in Christ Jesus,

"JOSEPH MERRICK."

Mr. Davies, of Ceylon, was a man distinguished by a rare combination of high qualities: his acquirements as a scholar were great, and connected with an expansiveness of mind, largeness of views, and maturity of judgment rarely combined with the scholarship of the cloister, and the whole was adorned with the crowning grace of Christian humility. Mr. Davies was only in his 34th year when removed from the sphere of his labors. There was an unwonted expression of public feeling at the funeral, and among those who stood around the grave were the Chief Justice of Ceylon, the Colonial Secretary, the Queen's Advocate, with other public functionaries, who thus came to pay a last token of respect.

FESTIVAL OF JUGGERNATH.

The friends of missions are acquainted with the general characteristics of the festivals of Juggernath, and of the sin and misery and terrible mortality attendant upon the pilgrimages to the great shrine of the idol at Puri, on the sea-coast of Orissa, three hundred miles south-west from Calcutta. These horrors and abominations, when first revealed to the world by Dr. Buchanan, in his *Christian Researches*, were greatly instrumental in exciting the zeal and compassion of the Christian church. We have recent and impressive evidence that these things not only were, but they still are; and not only so, but that this system of fraud and cruelty is, to a criminal extent, sanctioned and upheld by the Anglo-Indian Governors. At the instance of the missionaries of the General Baptist Society in Orissa, Rev. A. F. Lacroix and Rev. J. Mullens, of the London Missionary Society, determined to attend the last great festival at Puri, and amid the vast assembly to bear testimony against the wickedness and misery connected with these gatherings. Nine European missionaries and ten native preachers were drawn to Puri, which never before contained so many witnesses for the truth. The native brethren had preceded the missionaries one day, and had begun to preach, but were compelled to desist by threats of ill usage; but after the arrival of the missionaries a plan of operations was arranged and carried out amid the host of idolaters without opposition. The missionaries were divided into three or four bands, composed of half native and half European preachers. Day after day they proceeded to chosen stations, and addressed the natives in turn one after another; congregations from three to seven hundred people gathering round the speakers. For the first time the pilgrims from Bengal were addressed at the festival in their own language; and the true God and Jesus Christ whom he has sent declared unto them. Mr. Lacroix gives a vivid description of the festival and its attendant circumstances; not the least striking of which is, the awaiting, through a long day of storm, of congregated thousands to see the coming forth of "the Lord of the world."

"The wind freshens, blowing on the expectant thousands in their scanty, dripping dresses: the rain falls heavier,—it pours upon them pitilessly: there is no shelter for this vast outpouring of human life. Cold, hunger, weariness oppress them; but the eye is fixed and the mind elevated by the nearness of an event so long looked for. 'To-day shall we get the dorson!' (*view of the God.*) The night falls, but brings no relief. The wind blows stronger, the rain patters more heavily, and strikes a deeper chill; yet no one stirs: the living mass is bound together, and except at the outskirts, none are able to leave it. Now and then a deafening cheer bursts from the impatient crowd, more anxious every moment to see the idol and be gone. Fears increase: 'the rainy season has at last set in; the dreaded cholera is already busy.' Many a heart sinks at the delay, and doubtless some have entered that crowd to leave it no more alive. Torches are now lighted in various places; along the houses, near the gate, and upon the galleries of the cars; and their dull, flickering light falls upon many a face, wherein, in spite of excitement, fear, weakness and misery are too plain. Eight o'clock, nine has arrived, but the idols have not come forth. At length the door opens, and a deafening shout greets the egress of the idol's brother, who is jerked and jolted to his car. Another shout, and the sister is carried forth to her station. Excitement is at the highest pitch—every eye is strained—the torches appear again, and amid blazing lights and waving chouries, with a rope round his neck, lumped along by the officiating priests, and bowing and salaming as he moves, the huge black idol, with his owlet eyes and awful mouth, appears outside the gate. Then arises a frantic cry from every side, 'Hori Bol! Hori Bol!' Thousands upon thousands of hands are raised high in the air to salute the hideous block. The women utter aloud their plaintive cry, 'Hululu! Hululu!' Before, behind, on the right, on the left, it is, 'Hori Bol! Hori Bol!' The idol moves round his car seven times, is hauled up, and bound to his throne; but in spite of the priests' care, his red mouth has entirely disappeared. The 'dorson' is obtained. So far all the pilgrims' hearts are satisfied; but the weather——. In spite of weather, wind, storm and rain, thousands on thousands are on their way home with the morning light."

The mortality among the pilgrims while at Puri is dreadful, but it is on the return that disease and death do their work; not only do thousands of the wretched wanderers perish, but they carry desolating disease into the towns and villages they traverse. The following description refers to only one of many places near the town to which the dead are carried:

"Near a tank called the Mithani Pukur, we actually counted, within a space not exceeding four acres, 80 corpses which had been thrown there during the preceding day and night, without the least attempt to bury or to burn them. There they lay on the ground in small groups of two, three, five, and even twelve, in all directions, in the water and out of it, without a shred of covering. They were men and women of all ages, many of them not at all emaciated, but looking hale and strong; likely, to all appearance, to have lived many years. There lay, half mangled by the dogs, the corpse of many a father and mother, whose orphan children will long bewail the infatuation which led their wretched parents to Juggernáth! Besides these 80 bodies, more than 200 skulls, with skelotons and countless human bones, strewed the ground of this horrible Golgotha, and close to the tank stood a numerous group of vultures, crows and dogs, with dull eyes, quite surfeited with their disgusting banquet. But this place is only one of many in Puri where the dead are exposed."

After giving the results of his personal observations and inquiries, Mr. Lacroix states it to be his opinion, that "if we could count distinctly all who die at Puri, all who die on the road, and all who sink under disease after they have returned home, I cannot but think the number would reach nearer 20,000." The missionaries judiciously reserved their books and tracts till the pilgrims commenced their return; the whole company then went outside of the town and took their station on a bridge, and distributed tracts to those who could read; these in many cases were received with joy and thankfulness. The missionaries left Puri pleased and thankful; they had been preserved, and the whole town had been "well saturated by the Gospel." The following incident proves that the purport of the message had been clearly understood:

"As Mr. Lacey was preaching, and I was standing by, a Panda rushed in, and addressing himself to the auditors, said, 'What are you listening to these words for? All the burden of the talking of these men is, that our Juggernáth is not God, and that Jesus Christ is the only true God and Savior.' Well, thought we, here is a man who has furnished an excellent epitome of our preaching at Puri, and we derived much encouragement from the incident."

Two brief notices are added here from widely removed parts of the world, and respecting nominally Christian communities. Rev. Mr. Sutherland, writing from Halifax, says:

"I frequently read and heard of the spiritual destitution of Nova Scotia before I left Scotland, but had no adequate conception of its extent until I arrived. Our ministers here are weighed down with the pressure of labor, and yet cannot undertake but a small portion of the work. There are hundreds, yea, I may say thousands, of souls scattered throughout the forests, without any to care for them. Not that there are none who have their interests at heart, and who long for their salvation; but because they have none to send them."

Rev. Geo. M'Kie, who had just landed at Melbourne in Australia, in a letter written early last year, says:

"To-day I visited Rev. S. Forbes, and was cordially greeted by him as a fellow-laborer. *He is marching to the grave piecemeal, and so, I understand, is every one of your Australian ministers.* He felt grieved that I was not appointed to Port Philip. *Twelve* devoted men may rely on getting settled over regular congregations in this district. The *three* you have here have so much to do that they are actually bewildered."

But the most deeply interesting communication which has come under our notice is a letter addressed to the chairman of the Missionary Committee of the Free Church of Scotland. For some years past the Scotch church has been represented in Pesth by excellent men, whose judicious labors have been highly useful. The troubles in Hungary interrupted their labors, and a devoted and highly useful young teacher, Philip Saphir, died in the midst of the disturbances. Rev. R. Smith has effected his return to this interesting spot, by means which appear providential after having been inexorably refused permission to return to Hungary by the Austrian government. The desolations of Hungary are most affecting, and the religious prospects, as indicated by Mr. Smith, such as to excite the profoundest sympathy. Many appear to have abandoned themselves to despair: they feel as if they had been abandoned of God, and cry out against heaven itself

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ACT AND TESTIMONY PROCEEDINGS.

The document from the Hartford North Association, published in our columns this week, is of some importance as a part of the ecclesiastical history of the current year. Of course, we shall not be held responsible in any quarter for the fairness of the quotations which that document makes from Dr. Bushnell's book, or for the soundness of any of its statements or inferences. Still less shall we be regarded as approving the method which the subscribers of that document have taken to obtain what they regard as ecclesiastical justice against Dr. Bushnell.

There is no doubt an extensive and a not unreasonable dissatisfaction on the part of the public with the peculiar doctrinal views which are presented, more or less distinctly, in Dr. Bushnell's volume. An inquiry has been instituted by the Associated Pastors of the District with which he is connected as an associated pastor. His explanations were so far satisfactory to the Committee to whom the inquiry was referred that a majority of them, including one of the most venerable names among the living pastors of New England, reported that there was no necessity of presenting him to a Council for trial. On the report of the Committee, the Association after hearing him at great length in explanation and defense of his views, were only not unanimous in coming to the same conclusion with the majority of the Committee. In these circumstances, many persons are waiting to hear something farther from Dr. Bushnell. It is understood that the explanations which he made to the Association, and such additional explanations as seem to be called for, are to be written out, and will soon be given to the public. When this shall have been done, all intelligent persons will have the means of judging with what measure of fidelity and discretion the Associated Pastors of that district have thus far acted. Till Dr. Bushnell's explanations shall have been published, or till there is good reason to believe that they are unreasonably withheld from the public, it seems to us that a movement so extraordinary as that commenced by the signers of the paper now under consideration, is a little before the time.

In another point of view, the movement seems to us to be ill-advised. The Saybrook Articles, which are the federal constitution of the Connecticut churches, and from which the Associated Pastors in each district derive all their powers in the matter of discipline, make provision (Acts 13), "that the said Associated Pastors shall take notice of any among themselves, that may be accused of scandal or heresy unto, or cognizable by them, examine the matter carefully, and if they find just occasion, shall direct to the calling of the Council, where such offenders shall be duly proceeded against." Here is the constituted tribunal to which any man who believes that a pastor ought to be proceeded against for heresy, may present his accusation. The Associated Pastors of the district shall take notice of any among themselves that may be *accused of heresy unto them*. Let us think for a moment what is the proper method of proceeding under this rule.

There are at least two pastors in the Hartford Central Association, (we mean the minority of the Committee) who have given unequivocal evidence of their belief that Dr. Bushnell ought to be proceeded against for heresy. Such is their belief after hearing all Dr. Bushnell's explanations both in his conferences with the Committee and in his argument before the Association. Such, it may be supposed, was their belief after reading the book on its first appearance, and after seriously considering its positions and its bearings, and after taking counsel of those on whose judgment in such matters they were accustomed to rely. Taking this supposition then, what—according to the most familiar axioms of Congregational Church discipline—was their duty, or the duty of either of them, as Associated Pastors in the same Association with the author? Obviously, to take "the first step"—to go and tell him his fault alone, and so to seek satisfaction, and if possible to gain the erring brother; and then, if not satisfied, to "take the second step"—to go with one or two and renew the effort; and then, if not satisfied, to take the responsibilities of an accuser in all Christian manliness, bringing the accusation "unto" the Associated Pastors of the district. Instead of this what was done? Who drew up distinct charges against Dr. Bushnell, and presented them to the Association, with a demand that he be put upon trial? Nobody. It will not be said that the delicacy of the relations between those pastors and Dr. Bushnell made it proper for them to excuse themselves from the duty of becoming his accusers; for surely the same consideration of propriety would have constrained them to excuse themselves from serving on the Committee of inquiry, and still more from protesting against the report of the majority. We are far from blaming those highly respected brethren for taking the course which to them seemed proper. We are far from imputing to them any positive error either in the judgment they have formed concerning Dr. Bushnell, or in the measures they have taken. We only say that the *most* obvious, direct and manly method would have been to go straight forward with the successive "steps of discipline," and so to take the responsibility of presenting to the Association such charges and specifications of heresy as they might think themselves able to substantiate. Whether the Platform under which the Connecticut churches are confederated, contemplates any other method of proceeding than that which we have dictated, seems to us at the least very doubtful.

Not that the accuser must necessarily be a pastor in the same Association with the accused. On the contrary, we have no doubt that in the view of the Platform, accusations against a pastor are expected to come, ordinarily at least, from without the Association. Complaints against a pastor for scandal are ordinarily expected to arise, if at all, among his own people, who know most about his deportment and who are the first to suffer from any delinquency of his in respect to moral character. In like manner complaints against a pastor for false and heretical preaching might be expected to arise, if at all, among his own hearers. The only instance which Trumbull's History gives us of charges against a pastor for heresy is the case of the Rev. Philemon Robbins of Branford, the grandfather of the Rev. Dr. Robbins now of Hartford. In that instance, the Association did not venture to proceed without first obtaining a formal complaint against the pastor subscribed by a member of the church. [Trumbull 2: 209.] Any member then of Dr. Bushnell's own church might bring a formal complaint against him to the Association. But if every member of Dr. Bushnell's church should adhere to him, might not some member of any other church—might not any pastor in any Association—complain of him? We have no doubt that any one of the subscribers to the document now under consideration might have been the complainant. And if in that case the Association had refused to refer the charges to a Council of the district, the accuser might have had reasonable grounds of protest and expostulation.

But how does the matter now stand? Has not the Association prejudged Dr. Bushnell's case, and closed the door against the presentation of a regular complaint? By no means. If we understand the proceedings, all that the Associated Pastors of the Hartford Central District have done as yet is this:—they have decided that there is no sufficient reason why they as a body should draw up charges and commence a prosecution against the pastor of the North Church in Hartford. They have not decided that no individual, within or without their body, shall have leave to present charges to them against that pastor. They have not decided that if charges are regularly brought before them by a responsible complainant, they will not "direct to the calling of the Council" according to the Platform. Any one of the subscribers to this document from members of the Hartford North Association, may make himself the complainant against Dr. Bushnell as soon as he pleases; and not one of them who is unwilling to take that responsibility upon his own person, has any right to complain of Dr. Bushnell's immediate associates for not undertaking as a body the same responsibility.

The orthodoxy of Dr. Bushnell's views is undoubtedly a legitimate subject of inquiry. On such a subject every man has a right to form his own opinion and to utter it. The signers of the paper before us have undoubted right to exercise their critical faculties on Dr. Bushnell's book, and to unite in giving their opinion to the public. But in the present instance they come before the public as members of an Association censuring the Associated Pastors of another district for not undertaking as a body a prosecution which if it ought to be undertaken at all, belongs to any one of the censurers far more appropriately than it belongs to the body of the censured.

One of our contemporaries introduces this document to its readers with the remark that it is signed by seventeen members of the Hartford North Association, and that the members of that body are only twenty in all. The members of the Hartford North Association as published in the list appended to the minutes of the General Association for 1849, are twenty-one in number. The difference between three and four, in the number of those who have declined subscribing the document, is not of much consequence. But it is more important to add that of the seventeen signers, two names are not found among the twenty-one in the list of the General Association; so that the residuary non-subscribers are six instead of three; that ten of the seventeen, according to our latest advices, are of that class of clergymen to whom the churches of Connecticut have never committed any of that authority in matters of discipline which they have committed to "the Associated *Pastors*;" that of those ten five do not even reside within the bounds of the Association to which they belong; and that the six non-subscribers are all of them pastors of churches within that district:—in brief that of the thirteen "Associated Pastors" of Hartford North, who are the only members of Association known to the Platform, seven have subscribed and six have not subscribed the epistle to their brethren of Hartford Central. Had our contemporary spoken less at random, we should hardly have thought of these statistics.

We have felt ourselves called to the utterance of these free remarks, because it seems to us that all such proceedings—however sanctioned by the names of brethren who have great influence in the churches, and whose motives we are far from impeaching—are not only essentially irregular but exceedingly mischievous. If Dr. Bushnell were the leader of a party, or were likely to become such,—if his peculiarities of speculation were adopted by a host of admiring followers, all trying to out-go their leader—if the condition of the churches were such as to demand some extreme and revolutionary efforts—then perhaps something of this kind would be timely. But we do not by any means understand that such is the present state of affairs in Connecticut. Dr. Bushnell has no party—no adherents, that we know of. We have yet to learn what one pastor there is in Connecticut who adopts his speculations. The question there is not whether Dr. Bushnell is right in his new views, but whether he shall be tolerated—whether he shall be put upon trial for heresy, and if tried whether he shall be condemned and deposed. Our objection to such proceedings as that now under consideration is that they forestall the regular method of putting the supposed offender upon trial, and instead of taking the appointed course, condemn him before arraigning him at the proper tribunal. Such proceedings tend to the formation of parties, to alienation and ill-will, and to fatal and permanent divisions. We protest against them at the outset.

Many of our readers can remember how near Connecticut was to a schism some ten years ago. That storm blew over; and the *isms* that then almost divided the Congregational churches of that State—where are they? We might almost say of that great controversy, that the wind passed over it and it is gone, and the place thereof shall know it no more. So will it be a few years hence with the new terror, if only the pastors of the churches will keep themselves clear of irregular and revolutionary measures.

NOTICES OF REVIVALS.

No department of a religious newspaper is more difficult of regulation than that of "Revival Intelligence." There is so much uncertainty about a revival when in progress, and often so much exaggeration in the reports concerning it, that we are sometimes almost resolved to forbear any allusion to them until time shall have dispelled all delusive appearances, and have matured the genuine fruits. Yet such a course would deprive our readers of a healthy and proper stimulus to prayer and faith arising from the knowledge of a work of grace in actual progress in different parts of the land. In making up accounts of revivals we rely upon the statements of newspapers in the immediate vicinity of the reported movements, and upon responsible correspondents. We publish no anonymous communications when matters of fact are involved. Yet with all our caution it will sometimes happen that we are betrayed into the announcement of a revival when nothing exists but an extravagant excitement, got up by means and agencies which we should condemn. In such cases, when we give our authority, we cannot be held responsible for the misrepresentation, nor be considered as endorsing the men and the measures concerned. We would earnestly enjoin caution and moderation upon all who prepare notices of revivals for the religious press.

PROF. W. A. PEABODY.

The many friends and acquaintances of this interesting and useful man, and of the College at Amherst with which he had so recently become connected, will be greatly surprised and shocked as one by one they are reached by the tidings of his death. He was a man of more than ordinary powers, both of acquisition and of expression; of a fine and cultivated literary taste; of unusually agreeable address and manners, amiable social dispositions, and a thoughtful and well-established Christian character. As a friend he was greatly beloved, by a numerous circle. As a teacher he was accurate, affable, and enthusiastic. As a minister of Christ he was instructive and faithful, attractive in manner, careful of the truth, and much beloved among his people. He had just entered, as Professor of Latin at Amherst, upon what he felt would be his life-work; a work for which his previous long-continued studies had eminently fitted him, in which he was thoroughly interested, and through the accomplishment of which he hoped to be of essential and permanent service to successive classes of scholars. He was one of the last men in the world—by reason of his vivacity of feeling and manner, his ardor of expression, his general hopefulness and mental activity—with whom the thought of early death would be naturally associated.

But he has died in his young prime, at the age of 35—'just half-way home' it seemed; and the college, and his young family, and many friends are left to mourn the breaking of the beautiful rod. We do not know the particulars of his death, but rumor attributes it to an attack of scarlet-fever. It was at any rate sudden; for on Monday at least no fatal result was anticipated, and on Wednesday he died. The lesson to all who knew him is—to work while the day lasts, for to them as to him the Night cometh; the Night! but blessed be God, the Morning also, of Resurrection and Immortality! We subjoin the following brief summary of his history from a notice of his death in the *Hampshire Express:*

"Prof. Peabody was born at Boxford in this State, in 1814; was graduated with distinguished honor at Amherst College in 1835; was an eminent and successful tutor in the same from 1838 to 1840; was married to a daughter of Rev. Dr. Codman, of Dorchester, in 1846; and was settled in the ministry over the Congregational church in East Randolph for several years, till greatly to the regret of his people he was dismissed in December last, that he might become Professor of Latin in the Institution in this place. He entered upon his new duties with characteristic ardor, and with promise of abundant usefulness. His fine person and agreeable manners, his generous impulses and warm affections, his high attainments and higher aspirations as a scholar, and most of all his sincere and growing piety, will long be remembered in this community, although short was his stay among us."

QUIETISM.

From time to time there comes up in the Church a type of piety known as Quietism;—the main feature of which is, that religion consists in the internal rest or recollection of the mind, employed in contemplating God and submitting to his will. This form of piety was very early developed in the Church, and was cultivated by a class know as ascetics. Many among the pagans led lives consecrated to meditation; sometimes withdrawing entirely from the world and living as recluses in the woods and in the caves of the mountains, practicing the most rigid self-denial in their strivings after virtue. When such were led, as sometimes happened, to embrace Christianity, as the historian informs us, they "still adhered to their former habits of life;" while others in whom Christianity first "awakened disgust at the worldly pursuits which had previously swallowed up the life, and enkindled the holy flame of love for things divine, and aspirations after eternal life," were led to adopt the same mode of life as a means of higher sanctification. Thus grew up the system of monkery and of celibacy. The idea prevailed that a life of abstinence and contemplation, of forced seclusion from the world, would prepare the soul for a more exalted state of future blessedness. Others, in more modern times, while they have had no sympathy with monkery, have yet held in undue estimation a quiet and contemplative life as the best mode of cultivating the religion of the heart. This style of piety is somewhat developed in the life and writings of Madame Guyon, and in the writings and discourses of her admirers and imitators. These truly good persons believe that piety is best nourished in the soul by a life of comparative seclusion and of constant meditation; by keeping the mind in a state of quiet or rest, in which it may dwell altogether upon the divine perfections, and lie sweetly submissive in the hands of God. And certainly they do thus produce in themselves a lovely style of character. But they seem to forget the great idea, so forcibly expressed by Neander, that "Christianity was designed to be the *world-subjecting principle*. It was to take up into itself and appropriate to its own ends all that belongs to man." None of us is to live to himself—even in the way of a secluded contemplation of divine things; but we are to bring forth the fruits of heavenly contemplation in lives of more earnest and active piety. "The secluded life of ascetics and ecclesiastics used to be extolled above the common life of Christians, till they who were occupied in the common business of life forgot the greatness of their Christian calling, and thought they were entitled to lower very much the requisitions as to their own daily living."

But if the Church is too worldly, the proper remedy for this is not to hold up Quietism—a state of retirement and contemplation, of uninterrupted personal communion with Christ—as the aim of Christians, but it is to infuse more of the spirit of Christ into the daily life, even into all its avocations.

While the Savior invites us to communion with himself—and we must have that communion, and much of it, if we are to live as Christians at all—he does not exempt any one of his followers from his active service in the world. The pleasure of meditation and devotional reading must not lure us from the rugged walks of life, and its rough, stern conflicts. We have a work to do in proclaiming the grace of God to others.

This active service of Christ is necessary to the full development of Christian character. Some graces can be best cultivated in the closet; yet these have their counterparts to be developed in the outward life. Humility is best cherished *in the closet*. when we compare ourselves with God; but meekness and forbearance *among men*, where these virtues are called into exercise. Love to God is cherished by dwelling upon his character in private meditation; but love to man must grow by actual contact with the wants and woes of others. It was thus that the French misanthrope, on his way to the Seine, in which he had resolved to drown himself, by giving his now useless purse to a beggar, discovered how he might be happy in the world which he was about to leave, and returned a wiser and a better man.

The Christian should never exhibit a one-sided character.

This active service of Christ is necessary to the promotion of his kingdom among men. That kingdom cannot be furthered by mere passive influences; there must be an aggressive movement. "He that keepeth my commandments, he it is that loveth me," and one of the prime commandments of Christ is that his disciples shall actively proclaim the Gospel. If all Christians should shut themselves up from the world to lead lives of meditation, Christianity would make no more progress with the masses than did the philosophical systems of the ancients. What is needed for the renovation of the world is the holiness of the Church in intense action.

It is the happiness of the Christian not to be denied the consciousness of Christ's presence while abroad in the world laboring for Him. That presence he may enjoy more fully in seasons of private devotion; but these, indispensable as they are to Christian life, are not the whole of that life, and they should not lure him from life's stern duties, but should give new strength and fervor for those duties. In the closet and at the table of Christ, the Christian should gain strength for future action; and he should go from the feast of holy meditation to tell others of the Savior's love, and to plead with perishing sinners to come to Christ. One from whom Jesus cast out a devil, prayed Jesus that he might be with him. "Howbeit Jesus suffered him not, but saith to him, Go home to thy friends and tell them how great things the Lord hath done for thee, and hath had compassion on thee."

IT MUST BE MET.

There is a world of philosophy in the concluding paragraph of the letter of our French Correspondent. So long as there is a deep-felt want in the bosom of society, it will cry out. Cherished theories may fail, measures of reform be frustrated, but while the want exists there can be no peace. Just so with the question of Slavery which now agitates our whole country. It is a moral question, and therefore reaches the consciences of men. The discussion of it in Congress, like the discussion of the various schools of Socialism, has torn apart the veil and exposed the evil in all its enormity. It can never again be hid. No patch-work of compromise can cover it. While the evil exists it will cry for a remedy—cry louder and louder; and that cry cannot be hushed by violence nor evaded by sophistry. It must be met; it must be answered as justice and humanity dictate.

A WISE AND LIBERAL DONATION.

Entering the office of the American Home Missionary Society a few days ago, we saw upon the table a large number of standard theological and literary works, which had just been sent in as a donation to the libraries of missionaries at the West. The package was left by a stranger, who would only say that it was sent from a publishing house in this city which had before sent similar packages. What better use than this can booksellers yearly make of their surplus stock, or to what better object can private liberality be directed? Our Western missionaries, with their scanty resources, need *books* as well as bread. Without these they and their people will starve intellectually. Such a work, for example, as Kitto's Encyclopedia, should be sent to every one of them, as a help to the right exposition of the Scriptures. We need not only a ministry at the West, but an able and a learned ministry.

DISSOLVING THE UNION.

Certain newspapers are taking great pains to produce the impression that the Union of these States is in imminent danger of immediate dissolution; and indeed that so fatal a result cannot possibly be avoided, unless Congress shall in some way provide for the extension of slavery, and so for the increase of the price of human flesh in the slave-markets of Baltimore, Alexandria and Norfolk. The conductors of those newspapers either believe, or are very desirous to make other people believe, both that certain Southern members of Congress are in earnest when they threaten to dissolve the Union unless they can have their own way, and that those members of Congress are able to do what they threaten. Doubtless it is of great importance in the plans of the conspirators at Washington, to produce a general belief that the Union cannot be preserved save by some large concessions to the slave-breeders and the slave-traders; and those editors to whom we have made reference, in New York and elsewhere, are just the tools for the conspirators to work with. It may be worth the while, then, to recollect for a moment that the dissolution of this Union is as far beyond the range of probability as any event can be which is not absolutely impossible.

The union of these States exists not as the result merely of conventional arrangements, but because the people of these States are one people. The Federal Constitution did not create the Union, but was created by it; or rather it is the form in which the preëxisting Union gave itself organization and development. The Constitution of New York did not make the State; the State made the Constitution. The government at Albany did not make the State; the State made the government. Just so the Constitution of the United States did not make the Union, the setting up of the federal government did not make the Union; the Union made both the Constitution and the government. What says that memorable preamble. "We *the people of the United States*, in order to form *a more perfect* union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, *do ordain and establish this Constitution* for the United States of America." Thus the Constitution itself proclaims the fact that "the people of the United States" were already one people, with common interests and duties; and that to provide for those interests and duties, "the people of the United States," as a political power already existing, ordains and establishes the Constitution. Had not the Union already existed in the unity of the people, the Constitution would never have been called into being; or if framed and set up by a convention of political projectors, it would have immediately fallen and vanished like any other chimera. Happily for us and for the world, the union of this American people is "a fixed fact," a fact which has its roots in the history of more than two centuries, a fact which has spread itself over the continent. Happily for us and for the world, this is a fact that can stand alone, without depending on the passions of our demagogues or the wisdom of our statesmen.

With the exception of a few harmless lunatics in eastern Massachusetts and the parts adjacent, and a certain class of desperate politicians in the South, the people of the United States are unanimous in their attachment to the Union, and to the Constitution under which the Union is organized and governed. How many men can be found between the Atlantic and the Pacific, and between Canada and Mexico, who do not value their citizenship in the Union far above their citizenship in the particular States in which they happen to have their residence? If there are a few such in the State of South Carolina—which is not quite certain—it will be difficult to find as many more in all the other States taken together; and even the most magnanimous and magnificent South Carolinian only needs to go out of the Union in any direction—to Mexico or Nova Scotia, to Europe, Asia, Africa, New Holland, or the multitude of the islands—and he will soon find that to be a citizen of the United States is much more of a circumstance than to be a citizen even of his own Palmetto State. Our people remove their residence and citizenship from one State to another almost as readily as from one country to another; but how rarely, in comparison, and how reluctantly does a citizen remove his home out of the country, or what is the same thing, out of the Union. Probably there are a hundred emigrants from Canada, or through Canada, into "the States," where there is one emigrant from this side of the line into Canada. But let Canada be included in the Union, and instantly our people would be as ready to emigrate into Canada as they are now to emigrate into Wisconsin or Minnesota.

This leads us to another illustration of the degree of esteem in which the Union is commonly held. On the opposite side of the continent, at the distance of thousands of miles from the seat of our government and from all the older States, the people of California, having formed a State Constitution, and having established a government of their own which is now operating successfully in an almost absolute independence, have never entertained one thought of separating their destiny from the destiny of this great American nation. Perfectly competent as they have shown themselves to manage their own affairs, they think of nothing, they demand nothing, but to be admitted into the Union. Texas was an independent republic, recognized as such by all the leading powers of Christendom. But the people of Texas voluntarily relinquished their separate national existence for the sake of coming into our Union. So if any or all of the British Provinces on the north were at this moment independent, the people there, beyond all doubt, would almost instantly ask to be united with us and to partake in our destiny. In brief, so powerful is the attractive force of our Union that, on this whole continent, the permanent existence of any separate republic, speaking the English language, is out of the question. So great and so manifest are the benefits of the Union to all the States which it includes, that if any one State, or any six, were "peacefully" out of the Union to-day, nothing is more certain than that there would soon be measures and proposals on both sides for "re-annexation."

There are other views of the subject. Geographically our country, unless the Pacific States are to be cut off from those this side of the Rocky Mountains (which nobody now thinks of,) is one country. There are no natural boundaries—no barriers to intercourse—separating one region from another and suggesting or facilitating a division of the Union. In the old world, the poet complained that

> "Lands intersected by a narrow frith
> Abhor each other;"

but here the "frith" that separates the "eastern shore of Maryland or of Virginia from the "western shore" produces no such mutual abhorrence. There,

> "Mountains interposed
> Make enemies of nations that had else,
> Like kindred drops, been mingled into one;"

but here, the summits of the Alleghanies have not divided the State of Pennsylvania. The Mississippi, from its source to its mouth, will never intersect—much less will it *be* the line of demarcation between—two independent nations. All our great rivers, our canals, our stupendous lakes, our immense sea-board, our roads and railways, our infinite network of telegraphic wires still ramifying itself day by day in every direction—all our means of intercourse and communication, and all the ties of common interest and mutual dependence between the remotest portions of our country, are so many bonds that hold our Union together with far more tenacity than could result from any military strength bristling at every point with bayonets.

Where then, in the absence of all natural barriers, shall anybody undertake to mark an arbitrary or conventional line for the division of the Union? Some, in their folly, talk of Mason and Dixon's line; meaning the line which, commencing with the southern boundary of Pennsylvania, separates the States which have not yet abolished slavery, from the free States. But not to say anything of Delaware, would Maryland, would Kentucky and Missouri consent to be the frontier States of a Southern and slaveholding confederacy? Doubtless there is in some of those States—particularly in Maryland—a strong slave-breeding and slave-trading interest,—men who would willingly sacrifice the Union if thereby they could be sure of increasing the value of their young negroes, or of buying and selling slaves more profitably. But these very men would be alarmed beyond expression if they were compelled to contemplate such a division of the Union as a reality immediately impending. What would slaves be worth in Maryland to-day if Canada were as near to Baltimore as Pennsylvania is? Let the Union be divided by that line, and how far would a slave find it necessary to run from Maryland, from Kentucky, or from Missouri, in order to put himself where he would be legally and forever free? The owners of slave property know full well how much it is worth to them that the free States in all their extent from south to north must be traversed by the fugitive before he can escape the grasp of the law that enslaves him. But when it comes to the question of dividing the Union, the slave-trading interest in Missouri and Kentucky, and even Maryland, will be of small account compared with the interests and sympathies of the free white population as a body. The free white laboring population of those States—and they, be it remembered, are the masses there, and have the power—would abolish slavery for the sake of the Union, far sooner than they would abolish the Union for the sake of slavery; and never will they consent to become the border States of an exclusively slaveholding confederacy. Suppose then the dividing line is to be drawn between those three States, and the States contiguous on the south. Would Virginia and Tennessee consent to the arrangement? Thousands of voices from the mountain ridges of Virginia and from her broad western valley—thousands of voices from the homesteads and villages of East Tennessee—are already answering, NO!

Our friends then who are crying out that the Union must be preserved by some great concession to the slave-traders, may as well keep their breath for some better purpose. The Union is in no real danger. There may be danger that wicked and violent men, if they find they cannot rule the Union, will attempt to destroy it as they threaten to do, but what then? Shall we therefore do evil that good may come? Shall we, under the coercion of such threats, give our consent and coöperation to that gigantic and Satanic crime, the establishment of Slavery as the fundamental institution and organizing force of society over broad regions unpolluted as yet by the footsteps of a slave? Read the slave laws of Virginia, of South Carolina, of Louisiana, or of any other slave State in which slavery is not already at the vanishing point—laws which deny to millions of human beings every human right—laws which no citizen of those States could read to an intelligent foreigner but with a crushing sense of personal degradation—laws which are simply the grossest injustice put into the form of statutes and precedents—read those laws, and say whether any good man, under any coercion whatever, can give his consent, directly or indirectly, to the extension of those laws over virgin realms uncursed, as yet, by such legislation. An honest man can *suffer* wrong if need be, but he will not *do* wrong under any coercion, when he knows what he is doing. How many are the martyrs who have suffered the loss of all things, who have pined in dungeons, who have been tortured and mutilated, have been torn limb from limb, or have died amid scorn and mockings at the burning stake, rather than deny their faith in Christ. But tell us, is it any *more* a crime to burn a little incense before the statue of Jupiter, to bow down in the house of Rimmon, to acknowledge in words that a piece of bread over which a priest has muttered his *hoc est corpus* is the very God who made the universe,—than it is to co-operate or consent in the establishment of laws which shall consign myriads of human beings in coming generations to a doom of helpless and hopeless bondage, and which shall also sow the soil of future commonwealths with a deadlier curse than the dragon's teeth of the old mythology?

Shall we be reminded that the dissolution of the Union would be a still greater crime? But the question whether the Union shall be dissolved, is not the question upon which Congress is called to pronounce the sense and will of the great American people. The government, as the organ of the united American people, has nothing to do with the dissolution of the Union, save to inflict just punishment on the conspirators whenever their conspiracy shall break forth into any overt act of treason. No, the question which we must meet—the question upon which every member of Congress must meet his responsibility to his constituents, to his country, to posterity, to the world, and to God—is not the question whether the Union shall be dissolved, but only the question whether Slavery shall be extended. If the Union must be dissolved in consequence of our refusal to be accomplices in a stupendous national crime, we are not responsible. To hold us responsible in such a case for the dissolution of the Union, would be as reasonable as to pronounce the martyr guilty of suicide.

WHO ARE THE SUBJECTS OF REVIVALS IN COLLEGES?

At the Concert of Prayer for Colleges held in this city, the following facts among others of great interest were communicated. Of 63 who were admitted to the church in Yale College as fruits of the revival which occurred in that institution in 1802, all but eight were "children of the covenant." Of 22 who were received to the communion after that of 1808, every individual had been baptized in infancy. And of 70 who professed religion after the revival of 1831, all but 10 were the children of pious parents. In a revival now in progress in McKendree College (Methodist) in Illinois, all but *three* of the 30 hopeful converts have pious mothers, and six of them are sons of ministers of different denominations.

Many facts of a similar character were published in 1846 by the President of Amherst College, after the occurrence of an interesting revival of religion in that institution.

"Towards the close of this work," he says, "my attention was accidentally directed to the connection between the prayers and efforts of Christian parents or other pious friends, and the conversion of their sons and relatives: and I was led to direct the following inquiries to several of the parents and friends of those hopefully converted:

"'Have you or your wife had any special anxiety of late, and before you heard of the revival in college, as to the conversion of your son? and, if so, were you led to any unusual earnestness in prayer in his behalf? or, have you been thus stirred up since you heard of the revival, but before you knew that he was awakened?'"

A widowed mother in reply makes the following statement:

"A week or two before the College fast, my son dropped a word which led me to fear that he was somewhat inclined to favor the doctrine that man is not totally depraved. This was a trouble to me, and led me I think to some degree of fervor in prayer that the Holy Spirit would convince him that he was altogether alienated from God. Perhaps I may say that from that time my anxiety for him increased, until at length his salvation was almost the only subject of my thoughts and prayers by day and by night. I seemed to feel as if his conversion depended on my faith and fervor in prayer. I have a deep sense of my own unfaithfulness; and often have said, *Lord I am not worthy that thou should come under my roof: but yet I cannot let thee go except thou bless me.* Finally it seemed to me that I had never consecrated my son entirely to God, and had never been willing He should dispose of him as He saw fit to promote his glory, and therefore I must not expect he would be brought into the fold. This conclusion increased my anguish, until at length I think I was enabled to say, 'Here Lord, take my son—my only son—take *all* my children, and send them to the remotest corner of the earth: only glorify thy name in their salvation and receive them to thyself at last.'"

"Any one," says the President of the College, "who saw as I did the overpowering emotion awakened in that mother's heart by the intelligence that light and peace had begun to dawn upon the mind of her son, would not doubt that the above language was a true index of her heart."

If such a spirit of prayer were to prevail among all Christian parents who have sons in our colleges, and such a willingness to consecrate them to the service of Christ—we might expect multitudes to come forth and enter into the great harvest which in every direction calls for laborers. Could the facts be known it would probably be found that the largest portion of those who are the subjects of revivals in our colleges, are "children of the covenant." Let Christian parents consecrate their sons to the Lord, put them on a course of training for usefulness, and trust a prayer-hearing God for their conversion.

FROM OUR BOSTON CORRESPONDENT.

BOSTON, March 4th, 1850.

MESSRS. EDITORS:—The recent Report of the Trustees of the State Reform School to the Legislature, has some points of interest to your readers. It will be remembered that this institution was established about one year ago, at Westboro', and was the object of the munificent bequest of $72,500 from the late Theodore Lyman. It is designed to receive young offenders, who would otherwise become inmates of our jails, and by all proper means to educate them back to a useful life. It numbers 310 members—all for which it can find room. The whole number of commitments since its establishment has been 334. Of these, 119 were committed for larceny; 110 for stubbornness; 20 for idleness; 23 for vagrancy; 17 for stealing and shop-breaking; 13 for malicious mischief; 2 as common drunkards. Of these, 112 have been sent by the courts in Boston; 26 by the Police Court of Salem; 27 by that of Lowell; 18 by that of New Bedford; 16 by that of Newburyport; 10 by that of Lawrence; 9 by that of Lynn; 6 by that of Worcester; 75 by Justices of the Peace in several towns and 35 by the Court of Common Pleas. Of the 334, only 66 were of foreign birth. Of the 268 born in this country, 96 were of Irish, and 3 of English parentage.

The school is under excellent moral and religious influences, and the good effect of such a disposition of these lads, who were formerly committed to prison, can hardly be estimated. The plan is to discharge or bind out the boys to good masters, so soon as they can be trusted abroad; yet the trustees urge upon magistrates, in ordinary cases, to commit for the whole period of minority. Four hours a day are assigned to intellectual studies; six to labor; five and a half to moral and religious instruction, recreation, and miscellaneous duties; and eight and a half to sleep. Those philanthropists in your State whose sympathies have been aroused by the Report of the Chief of your Police, may find in this school a hint of what is most needed, on a grand scale, among yourselves. All honor to Massachusetts for her large-hearted care for the indigent, the idiotic and insane, and the youthful vagrants whom her thoughtful care may raise up to be useful and honored citizens. It is *cheaper* to educate them than to hang them.

CONCERT OF PRAYER FOR COLLEGES.

After services in the Lecture rooms of various churches during the day, the Old South meeting-house was well filled in the evening of Thursday, for united prayer for seminaries of learning. Rev. Dr. Waterbury presided, and prayers were offered by Rev. Messrs. Foster, Kirk, Stone, Stoddard, and Beecher; by several of whom remarks were made. The meeting was deeply interested in the few words of Mr. Stoddard, of Persia, who said that it was fourteen years ago that day, when a member of Yale College, that his attention was arrested and fixed upon spiritual realities. He had also testimony to bring of the efficacy of this Concert of Prayer among the Nestorians. The Holy Spirit had been there poured out upon the seminary of young men under his charge, in connection with it, and 13 out of 48 were hopefully converted year before last, and last year the entire remainder of the 48. Drs. Waterbury and Beecher also alluded to touching incidents in their own experience, in connection with the observance of this meeting.

DEATH OF REV. PROF. PEABODY, OF AMHERST COLLEGE.

You will, in common with the whole Christian community, be surprised and saddened at the intelligence that this excellent brother, who after a very successful pastorship of more than six years, had just entered upon his duties as Professor of Latin and French at Amherst, has been suddenly called away from earth. He died at Amherst, on Tuesday last, of *scarlet fever*. His funeral services were attended on Saturday afternoon, in the church of Rev. Mr. Means, at Dorchester, where the obsequies of his father-in-law, the venerable Dr. Codman, were so recently celebrated. The church was thronged by the people of his recent parish (East Randolph), come up to weep over him whom they had not ceased to love, because they had yielded him to a higher call of duty. The services were conducted by Rev. Messrs. Dyer and Means, of Dorchester, and an exceedingly appropriate and touching address was made by Rev. Dr. Storrs, of Braintree. Prof. Peabody has left a widow and two young children to mourn this sudden and mysterious bereavement. He had expressed great interest in the approaching Concert of Prayer for Colleges, and it is hoped that his departure so near that day may have produced an impression in the college, where he had just begun to make himself beloved, which shall result in the salvation of many souls.

FREE SOIL CONVENTION AT FANEUIL HALL.

A Free Soil mass meeting was held in the "Old Cradle," on Wednesday last, which was overflowing equally in spirit and in numbers. Hon. J. G. Palfrey presided. A large number of addresses were made, and a feeling manifested which was *somewhat* antipodal to that which swayed the masses a few days ago at Castle Garden. I inclose from the report of the *Traveler* a fragment of the speech of the Chairman, because it is thought by a good many persons hereabouts to be a very close approximation to the truth:

"He apprehended that the threats of dissolution came from two classes, one of which he believed had no more idea of such an event than we. Why, then, did they make the threat? Because they believed all men at the North as flexible as they know some of them to be.

"They believed that we all had as flexible a back bone as some men we had sent to Congress. They knew that we loved the Union. The very first voice in favor of the Union went from Faneuil Hall, and Massachusetts had always stood by the Union. And he feared that in this thing they had the concurrence of some Northern Representatives, who said to the South, 'We are with you. We want to put down this Wilmot Proviso, but we can't do it. If you will only frighten our constituents, by fear of the dissolution of the Union, then we can vote with you.'"

A NEW LICENSE LAW.

A bill has passed to its third reading in the House, which looks more like "business" than anything we have had as yet upon our Statute Book on the liquor question. It provides that liquor may be sold in less quantities than 28 gallons, for medicinal and mechanical purposes *only*, by persons employed by the selectmen of towns and mayors of cities; as many to be appointed and paid for the duty as the public convenience may require. Persons not thus appointed, who shall sell in less quantities than 28 gallons, are to be punished by *imprisonment not less than ten nor more than sixty days*, and to be fined $20. On a second conviction, they are to be imprisoned for *twice the length of time*. No licenses to be granted except such as are provided for above. If this bill passes both Houses and becomes a law, our State will deserve the thanks of all her citizens, for at least one honest effort to free them from one of the most horrid of human evils.

ECCLESIASTICAL AND MINISTERIAL.

We learn that more than thirty persons, fruits of the revival in Wayland, were yesterday admitted to the church in that town. Mr. James M. Hoppin has accepted a call from the Crombie-street church in Salem. Rev. T. P. Sawin is to be installed at Harwich on the 13th inst.

THE TRANSCRIPT, THE WARREN-STREET CHAPEL AND "THE INDEPENDENT."

After one or two energetic premonitions, the *Boston Transcript*, of Friday last, devotes a column (over a signature which we are informed is well known to the readers of that paper as that of a clergyman of this city) to a review of that paragraph in our recent letter in which some notice was given of the reception of Miss Bremer at the Warren-street (Unitarian) chapel on the Sabbath, and the exercises of that occasion, as reported in the daily press.

After some really learned suggestions as to the minutiæ of ancient and modern Phariseeism, with the delicate compliment of the suggestion that your humble correspondent is in the right line of genealogical descent from an individual of that sect mentioned in the 18th of Luke, the correspondent of the *Transcript* goes on to make some suggestions to "us" generally, which are so instructive in argument, as well as so choice a specimen of "liberal" refinement in thought and expression, as to claim admission to your columns.

"Now will this letter writer put his finger upon a single thing done, or word uttered, at the chapel, by Miss Bremer, or any other person, upon the occasion to which he refers, inconsistent with the dignity or the solemnity of the Christian Sabbath? I tender him a civil defiance to this effect. And if he cannot do this, I must ask him to show why he is not to be justly charged with the commission of an act of slander against Miss Bremer, Mr. Barnard, and his chapel.

"What did Miss Bremer say or do that may not be said or done, well and worthily, upon God's holy Sabbath, by a lay speaker, in the intermission season, or after evening service? Nothing. Yet this uncandid writer proposes that Mrs. Kemble should read Shakespeare, and Fiske perform his electro-biological pranks at the chapel, on the next Sabbath. Now, if he sees no difference between these things and Miss Brem

FROM A CORRESPONDENT AT WASHINGTON.

WASHINGTON, March 2, 1850.

MESSRS. EDITORS:—The political atmosphere, as indicated by reliable barometrical tokens, has undergone a decided change during the week, and to-day I cannot see a single sign which marks the storm-point. We may forebode unsettled weather for some time to come; but the warnings of impending hurricanes and earthquakes, which many professed to have seen, are all gone. The sky is so cloudy that many common observers do not realize the evidences of change; but the knowing are quietly getting ready to spread their sails to the genial breezes of political peace.

To drop the figure, I must say that the arrogant pretensions, the inadmissible demands, the bullying spirit, heretofore exhibited by a part of the slaveholding members, have greatly subsided. In the Senate, Mr. Bell, of Tennessee, has brought forward a project for the settlement of the vexed question. He proposes to admit California with her boundaries as designated in the Constitution now before Congress. He proposes to leave the territories to secure freedom for themselves. He proposes to purchase of Texas the relinquishment of all her claims against New Mexico, so as to give that province its entire territory. He proposes a resolution to admit two new States to be carved out of Texas, and seems to admit that these are all the additional slave States that are ever to be expected. His resolutions are not perfectly explicit on some of the points, but this is the construction generally put upon them here. Coming from a slaveholding senator, and offered as a scheme of compromise for the South, they certainly fall far below the demands of his followers; they are far less objectionable than Mr. Clay's. They seem, in effect, to be a declaration that the South should think itself well off to keep what it has already got, and should accept of anything short of the Buffalo declaration—"No MORE SLAVE STATES, AND NO SLAVE TERRITORY." It is difficult to see now how the South can be made to unite on any stronger demand than this.

The expectation is now very confidently entertained that the question of the admission of California will be taken by itself, and carried triumphantly in both Houses, after allowing a considerable time longer for general debate—say two to three weeks. The question of carving a new slave State out of Texas will then be left where it was placed by the resolutions under which Texas was annexed to the Union, and will come up when it is brought up by the consent of the State of Texas and of the people inhabiting the proposed new State. And that will not be in a hurry. The question in regard to the territories will also have to come up by itself. It will not be possible, I think, again to join together a congeries of unrelated questions. And the decision as to the prohibition of slavery will depend chiefly upon the developments o public feeling which shall be made at the North, and brought to bear upon the northern members of Congress. The influence of the administration, as declared by Mr. Winthrop, is in favor of leaving the territories under their present military government, at the sole control of the executive. The invincible repugnance of the people, both of Eastern California (I will not call it Deseret) and of New Mexico to the continuance of this kind of rule, and the manifest inconsistency of it, both with the treaty stipulations and the national obligations of the government, are weighty reasons against this course. After the admission of California, it would seem most likely that the southern representatives will "make feeble fight," and that even the timid men of the North should wax valiant enough to vote in favor of giving those territories a government of law; and if they do this, they will most certainly incorporate the prohibition of slavery. And if the House shall pass such a bill, I think the Senate will no longer resist it, and that the President will not veto it. Once carry such a bill, and with the help of cheap postage, our Union is safe even from being threatened again, from any quarter or under circumstances likely to occur in this generation.

I ought to mention that a change has come over the House of Representatives. After the demonstration of Monday before last, in which the South wore out the day in purely vexatious motions and calling the yeas and nays, for no other reason but to prevent the majority of the House from coming to a vote, both parties rested a while, to breathe and take an observation—the slaveholders pleased with the proof they had given of the efficacy of their invention to stop the wheels of government by factiously calling the yeas and nays on motions to adjourn, as long as they could command the constitutional number of one-fifth of the members present. And the northern men, on the other hand, were quite satisfied with the proof that they could keep their ranks unbroken, and that their men had learned not to yield to bluster and taunts. In a few days, however, the majority became indignant at the indignity they had suffered; and on looking at the rules, became satisfied that the decisions of the Speaker had been wrong, and resolved that, when the time came, they would appeal and reverse it. Then was the air filled with the most terrible threats of a resort to blood and violence in the last resort, to prevent the passage of Doty's resolution. It was reported, and the story has been written and telegraphed far and wide, that southern members, as many as those who had banded together and bound themselves by an oath to kill Paul, had conspired to come armed to the House on Monday next, and resist at all hazards the attempt to take a final vote on Doty's resolution. I cannot tell how much real alarm these threats and rumors have produced elsewhere; but I can affirm that here they were treated with so much contempt and ridicule, that it was but a few days before the *Union* newspaper came out and pronounced the reports a slanderous injustice to the southern members, who, it was affirmed, were quite incapable of any such unbecomingness. And more than this; the other day, Mr. Toombs, of Georgia, one of the men who could not vote for Winthrop as Speaker, had the floor in committee of the whole, on that exhaustless subject, the President's *annual* message. By a voluntary concession, he moved to lay aside that message, and it is laid on the shelf for the session I suppose. He then moved to take up the President's California message, which was carried. He then gave the floor temporarily to Mr. Doty, to allow him to introduce, by universal consent, a bill for the admission of California to the Union, which was read twice by its title, and referred to the committee of the whole House on the state of the Union. That is, the business is now as far advanced as it would have been by the passage of Doty's resolution, and the subsequent report of a bill by the committee, its reception and reference to the committee of the whole. Nothing remains therefore but to drop the resolution by general consent, when it shall come up on Monday. And then, after such allowance of debate as the House shall think proper, and perhaps a day or two spent in vexatious motions of amendment in committee of the whole, each motion accompanied by a speech of five minutes, the House at last, by a majority vote, will discharge the committee of the whole from the further consideration of the bill, and will thus come to a direct and final vote on the naked question of admission. They will then give no place to the vexatious proceedings of the other day; but will, if necessary, reverse the Speaker's decision if given in favor of the disorganizers, and will then *pass the bill*. By this time public opinion will have become too distinct and definite to endure anything like factious delay in the Senate. In short, I shall not be surprised if the month of March shall witness the admission of California, and the reception of their senators and representatives to their seats in Congress.

It reminds me of a story about some school-boys. John, a small but mischievous boy, says to his comrade David, a stout, bluff, good-natured fellow, who had sometimes been led to do wrong from the mere easiness of his disposition—

"Come, Dave, it is holiday this afternoon, let us go a bird's-nesting; I know where we can have rare fun."

David positively declined; he had a lesson to get, and a theme to write, and besides, he had concluded not to hunt birds'-nests any more.

"Why not?" says John; "you have always gone with us, and we have been such friends, I did not think you would refuse."

"I know that," replied David, "but I never liked that business myself; and you know the master disapproves of it and says it is wrong; and besides, my sister has been talking to me about the cruelty of the practice, until I confess she made me cry, large as I am, and I am determined not to do it any more."

John was thereby much incensed, and snatched David's cap and books, and told him he should never have them again, unless he would agree to go a birdnesting. In vain David protested that he had his lessons to get, and spoke of the displeasure and disappointment of his friends at home if he should fail. He appealed to his sense of honor and justice in vain.

"Now John, you know you have no right to keep those things; you would not yourself yield to any such compulsion to do what you thought was wrong; it is as bad as stealing to take my things against my will."

Presently the other boys mingled in the case, and Henry and Daniel and Robert began to urge David to compromise the matter.

"You see," said they, "that John feels very bad indeed; and he is a little fellow, with passions altogether beyond his powers; and he is not only very fond of bird-nesting, but he is afraid, if you take such strong ground against the practice, that you will by and by interfere with the birds he has already caged. Now as you are the strongest, and can recover your things any moment you choose to make the effort, it will be magnanimous in you to compromise and go with him just this once, to show that you have no ill-will, and then he will give up your cap and books again."

But David was inflexible. Said he,

"If John wants a favor of me, he must first give up what he had no business to take, and then he must cease threatening to abuse and injure me, in case I will not yield to all his demands; my self-respect forbids my looking at any appeal in his behalf until he takes the right ground between equals. Let him do that, and then I will tell him what I will do."

At length John's stomach reminded him that he would infallibly lose his supper if he continued to keep the things; so, in as gracious a way as he could assume, he says,

"Here, David, I hadn't thought of keeping your things; there they are."

As soon as this question was settled, Henry and Thomas and all the boys who were fond of sport, beset David with—"Now John has done the handsome thing, and retracted his violence, you ought to go with him just once, to show your generosity."

David replies, "You know boys that I have no unkindness to John, notwithstanding his troublesome ways; I'll give him half my dinner any time, and I'll help him about his lessons, and I'll pay his pie debts, and I'll do the best I can to get him out of scrapes and difficulties; but this robbing of birds'-nests is *wrong*, and I will not do it for him or for anybody, now or at any other time. As far as I can prevent it, there shall be no more bird-nesting in this school, I am resolved."

The firmness and dignity with which the young hero uttered these noble sentiments, completely settled the question. John himself never again proposed such a hunt; and the effect was very good on his character, and the comfort and improvement of the school. But one day John said to David,

"You did not tell us, when we settled about the bird-nesting, what you meant to do about setting those free that I have already caged. I do hope your conscientious scruples will not lead you to interfere with them, for I want to keep them; and I shall resist any attempt to open the cages."

"Well," said David, "I know the cages are yours, and I have no more right to break your cages than you had to take my cap; so you can keep them as long as you choose; but I will tell you what I think about it—that you will save yourself a deal of trouble, feel a great deal better in your mind, and will fill the woods with pleasanter music, if you will just open the cages and let the birds go where they choose. They are acclimated and will not go far away. But that is your business, not mine. But I'll tell you another thing: there's the cage of starlings you agreed should be under my sole authority; and as soon as spring opens, I shall insist on seeing them set at liberty at once. And I don't despair yet of convincing you that it is better to set them all free; and see how our fine old woods will echo their happy songs."

CLASS PETITIONS FOR CHEAP POSTAGE.

From John C. Hodges and other mechanics and artisans of Philadelphia.

By Mr. Berrien, of citizens of Georgia and Florida.

Of the officers and students of East Bloomfield Academy, New York.

Of the Principal, teachers and scholars of Platteville Academy, Wis.

Of the President and Professors of Bacon College, Ky., and 120 other respectable citizens of Harrodsburg.

Of 120 students and teachers of Cortlandville Academy, New York.

From merchants of Providence, R. I.

From the Cashier of Tompkins Co. Bank, the agents of Ithica Manufacturing Company, and eighty others, New York.

From Rev. P. H. Fowler, pastor, and the elders and deacons of the First Presbyterian church, Elmira, N. Y.

From members of Ithica Lodge, No. 71, of "I. O. of O. F."

From M. J. Myers, President, and directors of Merchants' Bank, Poughkeepsie, N. Y.

Of seventeen members of the Bar, Luzerne Co., Penn.

Of six clergymen, of ditto.

Of the officers of the Otsego Co. Agricultural Society, N. Y.

Of the teachers and students of the Rensselaerville Academy, N. Y.

Of business men of Potsdam, N. Y.

Resolution of a town meeting, of Martinsburg, Lewis Co., N. Y.

MONDAY, MARCH 4.—Mr. Calhoun's speech has just been delivered. He was present in the Senate Chamber, pale and death-like in his appearance, but with that gleam of the eye which I have observed for the last few years, glistening like a metallic fire. The speech was not delivered by himself, but was dictated in his chamber to an amanuensis, and then printed, and was read to the Senate by Mr. Mason, of Virginia, a gentleman of good figure and voice, who gave it in a good measure its appropriate force. As soon as the speech was finished, the Senate adjourned; and the printed speech was distributed to the members of Congress, and copies sold by boys in the streets. The pamphlet makes 16 pages, the last four of them in fine type.

Its general tone is complaining—querulous even, finding fault with everybody but himself and those who have followed his lead, predicting evils to come of possible indefiniteness, but proposing no measure distinctively, either for Congress to adopt, or for the slaveholding States to adopt in the alternative, or under any possible contingency. He forebodes a dissolution of the Union, not by any one act or any sudden convulsion, but by the sundering of the ties, one by one, which hold the States together. The division of the Baptists and the Methodists, and the agitations of the Presbyterian Church, have left the Episcopal Church as "the only one of the four great Protestant denominations which remains unbroken." Even the strongest political cord, that which held together the two great parties, "resisted for a long time the explosive tendency of the agitation, but has finally snapped under its force." Soon, "nothing will be left to hold the States together except force."

He then proceeds to inquire what can save the Union, and argues at great length to show what cannot save it; especially that neither eulogies on the Union, nor the name of Washington (who dissolved one union because it was oppressive), nor Mr. Clay's compromise, nor General Taylor's, can do it. He labors most earnestly against the plan of the Administration, to leave the territories as they are until the inhabitants choose to form State constitutions. He says of this plan, which he calls "the Executive Proviso," that "there is no difference between it and the Wilmot Proviso, except in the mode of effecting the object," and in that respect "the latter is much the least objectionable," because "it goes to its object openly, boldly, and distinctly;" while the other "takes an indirect course, and *in order to elude* the Wilmot Proviso, and thereby avoid the united and determined resistance of the South, it denies, by implication, the authority of Congress to legislate for the territories."

After discussing the California question at length to show that it "is not a State," and therefore cannot be admitted, because the Constitution only gives power to admit "States," he comes at length, in the last page, to tell "how the Union can be saved." And here his language is singularly general, vague, and unsatisfactory. It can only be done "by a full and final settlement, on the principle of justice, of all the questions at issue between the two sections." But who shall speak for "the two sections," so as to bind the parties? It must be "by *satisfying the South* that she could remain safely and honorably in the Union." But who shall speak for the South, to say when it is satisfied? And who shall give the guaranty that, when it is satisfied, it will remain satisfied, even for a twelvemonth? He demands that the South be allowed "an equal right in the acquired territory"—perhaps thinking of Florida, or Louisiana, or Texas, as precedents. He demands that the North "cause the stipulations relative to fugitive slaves to be faithfully fulfilled," and "cease the agitation of the slave question;" but forgets how earnestly the whole body of the people at the North tried to do this a few years ago, and could not effect it, either by legislation, penal process, or mob violence. He demands an amendment to the Constitution to "restore to the South the power of protecting herself," by means of "the equilibrium between the sections." But he forgets that this equilibrium was first produced by the admission of Louisiana, for the South, by Mr. Jefferson, with the admission on his part that the Constitution did not authorize the step. He regards the case of California as the test question, because its admission will show, as he is pleased to "infer," that the North has "the intention of destroying irretrievably the equilibrium between the two sections." But that will not bring us where we were in 1811, when of the seventeen States, nine were free and Delaware *in equilibrio*, and rarely reckoned with the South. He says he has done his best to save the Union, "if it could be done, and if it could not, to save the section where it has pleased Providence" to cast his lot. He closes by this averment: "Having faithfully done my duty to the best of my ability, both to the Union and to my section, throughout this agitation, I shall have the consolation, let what will come, that I am free from all responsibility." It must be conceded that Mr. Calhoun has labored diligently and with gigantic power, either to make Slavery as strong and mighty as Liberty, or to make Liberty as weak and pernicious as Slavery; and he has failed, simply because the thing he attempted was an impossibility—that's all.

The House has been very quietly occupied throughout this day in listening to speeches on one side and the other about Slavery; no riots, no bowie knives, not even a call of the yeas and nays. Not even a Garrisonian convention on Cape Cod could be less interesting. The only noticeable event that I could gather was the shedding of "a drop of Free Soil blood" by one of the members, who cut his own finger while playing with a penknife. Perhaps it will make him careful how he plays with edged tools.

J. L.

RELIGIOUS INTELLIGENCE.

AMERICAN BOARD.

LATEST INTELLIGENCE.—At the missionary meeting at the Tract House on Monday afternoon, Mr. Coe, the District Secretary, communicated interesting intelligence from several missions, received since the printing of the *Herald* and *Journal of Missions* for March.

PORT NATAL.—Letters are received to Nov. 25. Mr. Wilder is printing books and tracts, and is soon to print a catechism. He says it is pleasing to see the avidity with which everything the people can read is devoured. About the 1st of October, six natives were baptized. The progress of the gospel is more and more perceptible; many are inquiring, and the influence of the converts upon the heathen is happy.

SOUTH AFRICAN MISSION.—Advices are received to Sept. 12. Within four or five months three new churches had been formed; and since April, more than twenty had been received to Christian fellowship, and several more were to be admitted on the following Sabbath. It is stated in the Annual Report, that forty-five persons had been admitted to the church during the year. They propose to establish five new stations, which will give them a line of stations extending all along the coast, occupying the most eligible portion of the country.

INDIA.—From Madras, the advices are to Dec. 13. Mr. Winslow gives farther particulars of the death of Mrs. Scudder, and adds that Dr. Scudder is very much overcome by his trial, and has not been in bodily health since, though he kept up till the day previous to the date of the letter. He has some fever, but Mr. Winslow expresses the hope that he will soon be better. Mr. Spaulding had been at Madras ten weeks, engaged on the revision of the Old Testament, which was completed the last of November, when he left, much recruited in health, though they had been laboriously engaged on the revision five hours every day.

Mr. Hoisington writes from Hoogley River, that his health is improving, and that he can walk the deck for half an hour; though when he left he could not support himself on his feet, and his physicians despaired of his recovery.

Mr. Dulles continued feeble. Mrs. Hunt was absent at Bungalore, and it was feared that her husband would be obliged to go with her to Nilgherry hills. Under such circumstances, the mission is at present quite feeble.

TREBIZOND.—Advices received to Jan. 4. The progress of the work here the last year has been slow, and there had been only two or three hopeful conversions. The opposition among the Armenians was strong, but no persecution, and more free discussion. The Armenians among themselves refer to Christians as examples for imitation. Parents also are more anxious to educate their children than formerly. Many of the influential and wealthy Armenians who never enter the chapel, and who might hazard their business and living by so doing, spend many hours every week in exposing the absurdities of their own church, and defending the principles of protestantism with a boldness which, three years ago, would have subjected them to imprisonment and the bastinado.

GREECE.—Dr. King writes from Athens, under date of Jan. 7, that during the present year he has distributed 629 copies of the Bible, in whole or in parts; 208 to Italian refugees, all but three of them the protestant translation. Dr. King has labored in those regions for more than a quarter of a century; and never before, he says, has he seen such a desire among Roman Catholics to obtain the Word of God. One Italian applied for 500 copies to send to Italy; and an arrangement has been made for him to receive them, in case he can find means to introduce them without exposing them to seizure. He has had much intercourse with the refugees, and had many opportunities of teaching them the pure Gospel. He says, during the last year many chains have been broken, and many shackles knocked off, and many prison-doors opened, and he trusts some souls delivered from the bonds of the destroyer.

SANDWICH ISLANDS.—Rev. T. Coan writes from Hilo, Aug. 4, that health has once more returned to his people. The epidemic, which had swept like the burning sirocco over the land, had passed away, and the people were restored to a good degree of health and activity. But the *effects* of the pestilence had not ceased. The seeds of disease had been sown by the pestilence deep in the native constitution, and in consequence the ratio of mortality had greatly increased Since April, three hundred deaths had occurred among his church, making the total catalogue of deaths upon his church record, upwards of *thirty-five hundred*. His church numbers about 6000. The *Missionary Herald* gives the following additional information from Mr. Coan's letters:

"'We have lately had a visit of thirty-seven days from the Ohio, Captain Stribling, who, with his officers, was very kind and courteous while here. Though all the crew had liberty on shore, there was no disturbance of the public peace; indeed, the quiet and good behavior of the men was remarkable. This must be attributed, in a great measure, to the absence of alcohol at Hilo. Captain Stribling very politely sent his band on shore, on two occasions, to play for the amusement of all. Once he made a brief, pertinent and acceptable address to the native congregation Before the departure of the Ohio, the officers and crew made a donation of one hundred and nineteen dollars to our seamen's chapel.' An English frigate, commanded by Captain Eden, visited Hilo about the same time and remained two weeks. Mr. Coan says: 'Captain Eden has showed himself kind and friendly; and we had no disturbance from his crew.'

"Three days later, Mr. Coan wrote again as follows: 'The king and suit have been at Hilo several days. They have been touring in the island for a number of weeks, having visited Kona, Kau, Kilauea, and the summit of Mauna Loa; and they will now spend two or three weeks at Hilo. A large concourse of people assembled to-day, and were addressed by the King, the Minister of Finance, and the Governor of Hawaii.' The French Admiral who gained such unenviable notoriety at Honolulu, a few days afterward by his endeavors to extort from the Sandwich Islands Government certain concessions in favor of French brandies and French priests, was present on the occasion. At that time, however, it was hoped that he would not espouse the controversy of M. Dillon with some of the king's ministers."

NESTORIANS.—Dr. Wright, in speaking of a preaching tour of native evangelists through the plain of Oroomiah, says:

"They preach the gospel in the church, in the house, by the way, and wherever they find persons to listen. We hear that they are kindly welcomed by the people. They go from place to place on foot, in a most humble garb, and their bearing toward their people is so kind and affectionate, that none but the vilest persons have a heart to treat them rudely. They are men full of faith and the Holy Ghost, and we sanguinely hope that the seed which they sow, as they traverse the plain in its length and breadth, will spring up and bring forth fruit to eternal life."

ARMENIANS.—A native preacher in Constantinople gives the following account of the state of religion among the Armenians in that city.

"There are never wanting new comers to the Sabbath services, and although all who begin to come do not continue so to do, yet very many never go back. The demeanor of the proper Armenians toward the brethren is now entirely changed, and the former hostility of feeling has passed away. They have now two committees of the community—one for secular and the other for ecclesiastical purposes—and the patriarch can do nothing of himself.

"Priest ——, of the Armenian church, and others like-minded with him, of whom there are now many in that community, are very bold in speaking concerning the gospel, and God is evidently about to do a great work in this land."

MISSIONARIES AT NINGPO.—Rev. J. W. Waterman, in writing from Ningpo, China, to the Society of Inquiry in the Theological Seminary, at Columbia, S. C., speaks as follows:

"I know of no situation in life which I would prefer to the one I now occupy. It is pleasant to go to the temple of God with large numbers who keep holyday; it is pleasant to you, dear brethren, to warn and exhort your fellow men in a language you cannot fear will fail to be understood; it is pleasant to see your fellow-men asking with tears the way of life; it is pleasant to see numbers who own Jesus as king. But though WE see not any of these, our work is yet pleasant. For one I can say I have not been disappointed in my expectations. The "hundred-fold more," promised, I dare not say has been withheld. In our favored spot, Ningpo, there are advantages for growing in grace, which no single pastor can enjoy at home, resulting from Christian communion and counsel. And if you think of the forlorn condition of this people, and the dishonor here done to God, you will see that every effort must be sweetened by considerations which in your happy land cannot be so powerful. Were you to look *only at the numbers* you might persuade to come to the Savior, and thus save, you would prefer of course to remain among your own people, for here the sad truth must be looked in the face. "I may die, like others, without knowing that God has made me the instrument of saving one soul."

I am happy to tell you now of our present prosperous condition. Five of us can now conduct the services in Chinese, and three dear brethren, with their wives, are now with us, just commencing to talk.

WORKS OF VARIOUS MISSIONARY BOARDS.—The Alabama Methodist Conference met in Columbus, Miss., in January. During its session, the Secretary read the following interesting statement of the comparative operations of the different Missionary Boards in the United States. He remarks:

"The American Board employ 407 missionaries—more than one-half of whom are females—in the foreign field, and their revenue last year was $291,705, received principally from the Congregationalists, New School Presbyterians, and Dutch Reformed, which churches contribute about $100,000 besides for Home missions. The Baptist Missionary Union employ 109 missionaries in the foreign field—more than half females—at a cost of $115,000, besides $30,000 for Home missions. The Presbyterian Board employ 63 missionaries—12 of them females—in the foreign field: their revenue was $110,207, besides $67,000 for Home missions. The Methodist Episcopal Church, north, has 55 missionaries in the foreign field, and 102 German and Swedish missionaries laboring among the foreign population in the United States, together with other Home missionaries: their revenue is $84,045. The Methodist Episcopal Church, south, has but two mission families in the foreign field; it employs missionaries among the Germans, the Indians, and the blacks in the United States, besides other Home missionaries: its revenue last year was $73,000. It is not necessary to particularize the movements of the smaller sects. Upon examination it will be found that the churches which support the American Board contributed *one dollar* per member, the Presbyterian *ninety-three cents*, the Baptist Union *twenty-one cents*, the Methodist Episcopal Church, north, not quite *thirteen cents*, the Methodist Episcopal Church, south, about *sixteen cents* per member."

IRRELIGION AMONG ENGLISH PEASANTRY.—The London *Christian Times* gives no very enviable picture of the moral and religious condition of the farming population of that country. With few exceptions, the rural population are reduced to a condition that cannot be contemplated without shame and sorrow. Though religion has feebly gleamed on their hovels, the dawn is so dim as hardly to have any appreciable effect on intellectual character. Their better education is discouraged from motives of policy, as it would disqualify them for submission to their hard condition; and the people are too miserably poor to educate their children. They cannot spare the two pence aweek for the teacher, as it takes away so much of the bread that is needed to support the animal existence of the child. The people are blind to the value of knowledge, and the "Squires" are fearful lest they should know too much. Religion is excluded by clerical intolerance. In most instances, in the country, clergymen combine with influential persons around them, to keep non-conformity at bay. The farmer is bound by his lease to have no Methodist meeting in his house. The child connected with the "national school" is not allowed to enter a conventicle of dissenters. Charities are distributed, so as to be a premium on abstinence from prayer. If one of the wretched cottages is opened for social prayer, the half-starved occupants are thrust out.

WHAT A COLPORTEUR DISCOVERS.—Discouragement and cold indifference often oppose the progress of the colporteur and tract distributor in the daily discharge of their duties. The faithfulness of the following sketch, by an agent of the American Tract Society in South Carolina, could be testified to by many from their own experience:

"After traveling about twelve miles, I had visited eight families, but had not sold a book. Only three of the families appeared to be very poor, but they all but one said that they had no money. In this family, the wife was a professor of religion, and the husband was impenitent and could not read. Both were very indifferent to the subject of religion. I endeavored to persuade the wife to buy Baxter's Call, and read it to her husband as a means of conversion; but she refused, with a slight excuse. I then read part of a chapter to them, hoping to interest both; but the wife soon left the room, and the husband seemed to care nothing about religious matters. I left with a heavy heart.

"At the last place at which I called, the family were extremely poor, living in a little log hut, with but one room, and nothing to close the large cracks between the logs, some loose slabs for a floor, no windows, a miserable bed, and no other furniture but a stool and the bottom part of a chair. They had no Bible or other religious books, and were extremely ignorant. The wife could read a very little. I tried to show her the danger of her condition as a sinner, and the necessity of a change of heart; but she listened without seeming to comprehend my meaning. I gave her a Bible and some tracts."

WHO SLEW ALL THESE?—The imagination cannot conceive the anguish occasioned in countless families by the use of intoxicating drinks. A colporteur of the American Tract Society in Western New York briefly gives the following outline of a picture of domestic wretchedness:

"About a year ago the eldest son of an intemperate father, in a state of intoxication, fell across the railroad track, and was killed by the cars. A short time since the brother next him in age, while in the same condition, met the same fate; and about a week since the father also died from the effects of alcohol, leaving a family extremely poor and wretched. The mother is driven almost to a state of insanity by the brutal treatment of her husband and the loss of her sons. She has one young surviving son, and is in daily fear lest he also shall perish in the same way. I left a volume with her, and the Temperance Manual with the son."

THE BIBLE NOT VALUED.—Gov. Briggs of Massachusetts does honor to that good old Puritan State. He is as ready in attending to any philanthropic or religious duty, as he is prompt in the discharge of his official functions. Gov. B. is an active member of the Baptist denomination, but he cordially fraternizes with every class of Christians in works of godliness and philanthropy. At a recent meeting of the Massachusetts Bible Society, (not a Baptist one) he made the following truthful remarks:

"Gov. B. said that the commonness of the Bible, he was afraid, led us to undervalue it. It once cost the labor of a man for fifteen years to obtain a copy, but now it can be had for twenty-five cents. If there was an enemy of the Bible, or a man who doubts its inspiration, he would like to have him point to a single community which had existed in the world, which had any true freedom without the presence of the Bible. The partial liberty of the Romans and Grecians, he believed, was reflected from Judea. True liberty now exists in proportion to the extent that the Bible is copied and followed, in all parts of the world. He had been surprised, by reading the book of Exodus, to find that the laws there given for the protection of property, are almost the same as our own. If a man never reads any book but the Bible, he would know better how to treat his fellow-men, than if he knew the contents of all other books, but had no knowledge of the Bible."

The following article from the *Richmond Watchman and Observer*, is as well adapted to our own region as to that in which the *Observer* circulates. The truth of what it utters is Gospel truth.

"A PASTOR'S ESTIMATE OF RELIGIOUS PAPERS.—A minister of North Carolina in sending us the advance subscription for five new subscribers, thus writes: 'There are a goodly number of papers taken in my congregation, but still I wish that there were more, as they are invaluable helps to us in our ministerial labor. The man who has read a religious newspaper on Saturday will be in a better frame of mind for hearing the gospel on the Lord's day; and such a one, when objects of benevolence are presented, will almost certainly give more than his neighbor who does not subscribe to any paper containing items of religious intelligence. I hope that it will not be long until every member of my congregation is a subscriber to a religious newspaper.'

"He might have added that the great plans of Christian benevolence in which our church is engaged, are almost entirely sustained by the patrons of religious papers."

IRISH COLLEGES.—The horror of the Romanists at the progress of the government colleges in Ireland, and their success at gathering in Romish students, has expression in a recent letter of a distinguished professor in Romish theology in Ireland, published in the *Freeman's Journal*:

"One of the professors in the Cork 'Infidel College' lately declared that the philosophy of the middle ages—of St. Bernard, &c.—was too much cramped by religion to be real philosophy!! May God, in his mercy, avert the dreadful evil to which the Catholic youth of this country are exposed! Never was so great a blow aimed at religion in Ireland, or one so likely to be fatal. I don't think, indeed, that our legislators expect ever to make this a Protestant country; but they will be satisfied if it cease to be Catholic. The Protestant spirit, as Brownson well remarks, is the same all over the globe—be anything you like, a *nihilist* if you will; but don't be a Catholic.

EFFORTS AMONG CATHOLICS.—There is still too little faith in the power of truth over the minds of the ignorant Catholics. Experience is showing that they may be reached and brought under the power of the gospel. A colporteur in New York makes the following statement, in the *Missionary Intelligencer*:

"We are holding prayer meetings in several places in the city, to which we invite our Roman Catholic friends. We have also a Sabbath-school, composed entirely of Roman Catholic children. Of these we might have many more if we could obtain clothing for them. It is indeed encouraging to see those who, but a short time since, did not know a letter, now able to read the Testament, and taking it home to impart to their parents the glad tidings of salvation by faith."

PRES. MAHAN'S VALEDICTORY ADDRESS.—On the evening of 23d January, a very numerous audience assembled in one of the rooms adjoining the Surrey chapel, to hear an address from Pres. Mahan previous to his departure from England. The address occupied two hours in the delivery, and was very warmly received. From the report in the *Nonconformist* we copy a single paragraph, contrasting the intellectual difference between the North and the South:

"If you visit our country, and pass through the length and breadth of the Northern States, you will find one aspect of the country that we delight to point the eye of the stranger to. Among the best specimens of architecture that you will witness are our school-houses, where the children of rich and poor are educated together. As you traverse these States, you cannot find a neighborhood without its school-house, where the children of all classes are educated free, in the best forms of instruction you can conceive, and under the best teachers attainable; but you may traverse the length and breadth of the Southern States, and I doubt whether you can find such a thing as a school-house. I have traveled myself over a large portion of North and South Carolina, into Georgia, Virginia, and Maryland, and I never saw such a thing as a common school-house—never heard of such a thing. The rich employ teachers, and their children are educated by themselves, either in academies or at home; but the poor—that is, the masses of the population—are left uncared for. I have been informed by a minister, formerly located in North Carolina, that in his neighborhood were many families deemed wealthy—worth, say, from ten to fifteen thousand dollars—whose daughters, grown up to a marriageable age, could neither read nor write. What, then, must be the mental condition of the masses—the poor, without any public provision for the education of the young? I might also refer, in elucidation of this part of the subject, to the intellectual development of the ministry in these communities. Here, again, we must distinguish between the slaveholders and the masses of the population; for each has its own ministry. You will find the ministry of the former, in many cases, very intelligent; but I found, in the North Carolina Association, no less than sixty churches with whom this was the condition of membership and communion—total abstinence from all connection with anything like Tract, Bible, or Missionary Societies."

TESTIMONY OF THE FIRST CONVERT IN CONSTANTINOPLE.—The first individual converted to the truth from among the Armenians of Constantinople was Mr. Hobannes Sahakian. He afterward came to this country, and studied for several years, and then returned to Turkey, and was ordained pastor of the Evangelical Armenian church in Adabazar.

In a private letter, recently received from this brother, he makes an interesting allusion to the day of small things at the beginning of the reformation among the Armenians in the Turkish Capital, showing a striking contrast with the present state of things among that people. He says, "At the time when only a few brethren of us occupied ourselves with the study of the word of God, and prayed together for our own spiritual good, and for that of our nation, who could have imagined that the sparks of God's word would fly abroad through so many different places in so short a space of time, and be the means of producing such a general conflagration; which, by the power of Divine grace, spreads day by day, and burns and consumes the prejudices existing in the minds of our brethren and fellow-countrymen, and the superstitions of our national church. There can be no doubt that the Lord is about to purify his Church, and ornament it with the simplicity and beauty of his revealed truth."

PEWS IN CHURCHES.—In the Methodist denomination, the churches are usually free, and an exclusive use of a pew is discarded. We believe only one Methodist house of worship in this city, that in Wesley place, assigns by vote or leave, pews to families. This is so unusual at the West, that a new Methodist church in Cincinnati, where the pews are leased, cannot get a preacher. The *Times*, in that city, says:

"The Conference absolutely refuse to assign Union Chapel a minister, nor will any one, a member of the Ohio Annual Conference, preach in the pulpit! What is the reason such deferential respect is paid to the details of church polity, while "the weightier matters of the law" are forgotten? The rank offense of this people is, not that they are objectionable men and women, morally, religiously, socially, peculiarly or anything else—but that they desire to sit in family groups, the husband with the wife, and parents with their children, and to have a pew of their own, a fixed place, around which their natures will cling, as does the heart around the domestic hearth, and with which are connected the most hallowed associations. This congregation are determined to please themselves in this matter, and have purchased and fitted up this place of worship."

PRINCETON SEMINARY.—From the Catalogue just published, we obtain the following summary of this Institution: First class, *thirty-five* students; second class, *forty-nine*; third class, *fifty-two*. Total, *one hundred and thirty-six*.

BIBLE DESTITUTION IN CONNECTICUT.—The New England States, with all their religious privileges and broad system of education, are yet lamentably destitute of the Bible. This may sound strangely to the ears of northern Christians, but explorations of Bible agents and tract colporteurs abundantly confirm this most unwelcome truth. The *Bible Record* for February, in publishing the reports of some of their agents in Connecticut, remarks as follows:

"Is it not a sad thought that destitutions like the following are to be found in the oldest and most highly cultivated portions of *Connecticut*? And if in these districts so many families are found without the Word of God, with what interest should we look on the less favored portions of our own and other lands!

"HARTFORD CO.—Messrs. Dudley and Fitts, who completed the exploration of this county in December last, under the direction of the Connecticut Bible Society, report that they have visited 11,588 families, and that they found 663 families entirely destitute of the Scriptures. Mr. Dudley, who visited seventeen towns in the county, reports that he found in those towns 589 families destitute, and that 288 of them were *American families!*

"LITCHFIELD CO.—Messrs. Buel and Fitts visited and explored fifteen of the twenty-two towns in this county last year (also under the direction of the Connecticut Bible Society), and they report that they visited 3836 families, and found 124 of them destitute of the Word of Life. In the remaining towns in the county, which were explored under the direction of the neighboring pastors, equal destitutions, and in some of them even greater, were found!

"FAIRFIELD CO.—Messrs. Fitts and Borst report that they have, within two months past, visited 1793 families in the towns of Bridgeport, Fairfield and Huntington, and that they found 109 families destitute of the Scriptures, and that nearly one-half of these were American! The five destitute families which were found in *Huntington* were all *American families*, and of the *nine* destitute families found in Fairfield, *seven* were *American!*"

REVIVALS.

RELIGIOUS INTEREST IN BROOKLYN.—Last Sabbath, eighteen persons were admitted to the First Baptist church in Brooklyn, Rev. Mr. Hodge, pastor. They were the subjects of hopeful conversion at a recent revival in that parish. The editor of one of the Brooklyn daily journals was among the number admitted on Sunday.

CAMBRIDGE.—The revival in the Baptist church, in Cambridge, Mass., is advancing with great power. Large numbers have been hopefully gathered into the kingdom, and the anxiety of many others to secure eternal life surpasses all that has ever been previously witnessed. As the church is within a stone's throw of Harvard University, it is hoped that that venerable seat of learning, formerly dedicated "*To Christ and the Church*," may not resemble "an island of ice in a sea of fire," and that it may largely participate in the effusions of the Holy Spirit, which are visiting Cambridge.

WAYLAND, MASS.—There has been a revival in progress for some weeks past in Wayland. Though without a settled minister, there have been a goodly number of conversions. Rev. Mr. Rich, formerly of Buffalo, is now laboring with them. Thirty-seven are propounded for admission to the church; among the number are eleven married couples, and some of the rest are heads of families. The work seems to be extending into Sudbury.

EAST AND WEST BRIDGEWATER.—A very interesting work of God's Spirit is now in progress in the Union church and Society of East and West Bridgewater, under the ministry of Rev. C. Stone. There are some 80 inquirers, and about 20 are indulging hope.

SAYBROOK, CONN.—The revival in this place continues with increasing interest. The conversions in all the churches are thought to be about one hundred and seventy. Thirteen persons were baptized on Sunday last, by Rev. Mr. Eastwood, in the North Cove, near the burying ground, and a number of others will be baptized by the same gentleman, on Sabbath next, at the same place. The feeling appears to be very general throughout the place; and there are but few impenitent young ladies and gentlemen who are not inquirers.—*Saybrook Mirror.*

Rev. L. Spencer writes encouragingly from Peoria. He says:

"For the past two months our prayer meetings have been perceptibly increasing in interest, and our public meetings have evidenced the presence of the Spirit. At length the providence of God seemed to indicate that we should increase his means of grace, and make more direct and special effort for the salvation of souls. For something more than two weeks I have preached every night, (one excepted,) and the brethren have encouraged the work by prayer and effort. And though we have had no one from abroad to assist us, and are far, ourselves, from that low place at

Editors' Cable.

MAHOMET AND HIS SUCCESSORS. By Washington Irving. In two volumes. Vol. I. New York. George P. Putnam, 155 Broadway 1850.

The residence of Mr. Irving at the Court of Spain, while it honored the government and the people of the United States, was destined to procure for America the choicest stores of literature, gathered in the far famed fields of Andalusia and Castile. Some of these fruits are presented in the volume before us. Mr. Irving informs us that during his first residence in Madrid, he "projected a series of writings illustrative of the domination of the Arabs in Spain. These were to be introduced by a sketch of the life of the founder of the Islam faith, and the first mover of Arabian conquest." This manuscript life having lain neglected for years, except as occasionally revised and enlarged in moments of leisure, is now given to the public as the twelfth volume in the series of Mr. Putnam's elegant edition of the author's complete works. The theme is peculiarly adapted to Mr. Irving's genius and style, which give an air of grace and naturalness to the confused facts and legends of Mahomet's life, and interweave them into "an easy, perspicuous, and flowing narrative." But while the texture as a whole is rendered more attractive by the intermingling of fancy colors with the staid, sober ground-work of truth, the threads of fact and the threads of fiction may be distinctly traced and separated from each other.

Mahomet is here presented neither as a hero nor as an imposter in an exclusive sense, but his character, motives, and faith are skilfully and impartially developed without the formal process of analysis. We are particularly pleased with that part of the work which unfolds the earlier influences and incidents which gave a bias to his mind, and to a great extent determined his career. One cannot fail to be struck with a comparison of the legends and traditions concerning Mahomet with the narrative of the evangelists concerning Christ. Neander regards the *common places* mentioned in the life of Christ, such as that he had brothers and sisters, lived in subjection to his parents, &c., as a proof of the authenticity of the Gospel history. Among the Pagan nations, men who were deified were always represented as unnatural in the whole course of their lives; and so Mahomet and all that pertained to him, according to the legends, was supernatural.

The summary of the Islam faith, with which the volume closes, will be quite valuable to the reader who lacks either time or opportunity to digest that faith from the Koran itself. The pleasure and profit derived from this first volume make us impatient for the second.

JAMES MOUNTJOY: or, I've been Thinking. By A. S. Roe. New York: D. Appleton & Co., 200 Broadway. 1850.

This very pleasant story, of thirty chapters and three hundred pages, purports to be the first published work of its author. It is for the most part easily and gracefully written, the incidents follow each other in a nowise impossible and a very agreeable order, and the *denouement* is as pleasant and proper as the most orthodox general reader could possibly ask. Everything turns out right. Everybody is married who ought to have been married, and there are no mis-fits among the parties. The rascals of the story either repent and do better, or are sent with a whew into parts unknown; and industry and prudence get their deserts. A clever friend of ours, who now adorns the clerical profession, but who in his days of mental dissipation never would read any romance that did not 'end well,' and always began his examination of the book at the last chapter—to see if the result contained anything that could shock his sensibility if he got interested in the story, and to feel a calm and grateful confidence throughout its progress, as knowing all the while what he was coming to, no matter into what scrapes his imaginary friends might get themselves—might read this through without alarm. It ends capitally. Our only concern is about "Ned," decidedly the most interesting and natural character in the story, who is pertinaciously left without a wife, or the remotest prospect of one that we discover. We cannot believe that he died a sour-crout bachelor.

Our author must be congratulated upon his skill in the mechanical arrangement of his incidents and *persona;* upon the happy and sustained ease with which a beautiful moral impression is interwoven with his story; upon the facility and correctness with which he delineates differences of character; and upon the power of writing in a style at once easy, flowing and unambitious. We cordially commend his book to any who meet it; to any who would pleasantly rest and revive their relaxed energies. But he has great lessons and many to learn yet, of the secrets and depths of the heart, and of the system of Life and of Providence, with its baffling mysteries, inexplicable powers, its wildly shifting and complex agencies, its tragedy and comedy chasing each other like cloud and sunshine across the earth—before he comes to take place among those elect and superior spirits that stir the soul as with supernatural revelations of its moods and its history; to which it yields itself freely or with reluctance, as to monitors of truth, and oracles of destiny.

MISCELLANIES. By J. T. Headley. Authorized Edition. New York: Baker & Scribner, 145 Nassau-street. 1850.

The somewhat unusual inscription upon this title-page, has reference to a trick hitherto unattempted, so far as we know, in the history of American publishing, and which, we are glad to say, has met, as it deserved, the unanimous condemnation of intelligent and honorable men. Mr. Headley having at various times, within the few years past, contributed articles to magazines and reviews, and having written himself into a popular reputation which made it certain that whatever should purport to come from his pen, would 'sell,' a publisher of this city, whom it is not necessary to name, collected these articles, including among them some which had since been incorporated into Mr. H.'s published volumes, and adding to them others, we understand, which he never wrote—published the whole under the title, "Miscellaneous Works of J. T. Headley." Legally, he could not probably be prevented from doing this, or punished for it, it being accomplished; for the articles having first appeared as fugitive pieces, could not afterwards be protected by copyright. But he can be prevented from realizing any profit from his sharpness, if readers will be careful to buy this "authorized edition," which Mr. Headley has felt called upon to put forth in self-defence. And he can be visited with a moral punishment, of expressed reprobation, which will be as formidable as legal penalty. And it is incumbent on authors and publishers and readers, who respect a man's right to the disposition and use of the children of his brain, to see that this be so.

The Miscellanies are written in the dashing and confident style to which Mr. Headley has accustomed his readers. With the exception of the last, we like them better than any equal amount of his writing we have met elsewhere.

THE CHRISTIAN REVIEW.—This able Baptist Quarterly has been transferred from Boston to this city, and under the editorial auspices of Rev. Sewall S. Cutting, it cannot fail to be characterized by sound scholarship, correct taste, and Christian liberality. Mr. Cutting is to be assisted in his labors by Professors Gammell of Brown, and Kendrick of Madison University, and by Dr. Williams of this city. The January number—rather late in its appearance on account of the change of the place of publication—contains nine articles of interest and ability, and augurs well for the future. Published by Colby & Ballard, at 122 Nassau-street.

ROBERT CARTER & BROTHERS have issued a neat edition of RASSELAS—the great philosophical romance of Dr. Johnson—a book to be read by all seekers after perfect happiness in this sublunary sphere.

JOHN HOWARD AND THE PRISON WORLD OF EUROPE. From Original and Authentic Documents. By Hepworth Dixon. With an Introductory Essay, by Richard W. Dickinson, D.D. Slightly abridged. New York: Robert Carter & Brothers. 1850.

The elaborate notice of the English edition of this book, accompanied with extracts, from the pen of our English correspondent, which appeared in our columns some weeks ago, renders further criticism superfluous. It is a work of thrilling interest. There is an inflation of style and a passionate hero-worship which are pardonable in an author having such a subject. John Howard is not to be extolled as a man of genius; he was rather one of Dr. Bushnell's unconscious heroes, whose greatness lay in duty and in goodness. The introductory essay is valuable for its religious cast; but we regret that the editor took it upon him to abridge the original work. Abridgements of standard authors, duly announced, may be tolerated for certain purposes, when complete editions can be procured. But we dislike the abridgement of a new work, and especially of the biography of such a man as Howard. It matters nothing that the abridgement is "slight;" the editor's taste and judgment may be immaculate, but we should rather be left to our own discretion in making selections; he may have omitted just what we most desire to know. Thus, in a certain collection of Psalms and Hymns we wot of, the standard versions of Watts and Dwight have been "slightly abridged" by the omission of some of the best stanzas of lyric poetry in the English language; and though the compiler modestly assures us in his preface that "the author or editor is much more competent [to dictate such omissions] than the leader of public worship," we perversely insist upon being left to our own private judgment in the matter.

SCHOOL BOOKS.—The following school books claim the attention of teachers. Our limits forbid a particular analysis of each, but they all are highly respectable works, and bear the marks of care and study on the part of their authors, who are men of practical experience in teaching. The details of statement or arrangement which give one grammar or arithmetic precedence over another, can hardly be presented in the columns of a weekly religious journal, but should be duly regarded by teachers in making their selections of text-books.

ELEMENTS OF ENGLISH GRAMMAR, ANALYTICAL AND SYNTHETICAL; arranged in Progressive Exercises. By Wm. C. Kenyon, A.M. Second edition. Rochester: Erastus Darrow. New York: Baker & Scribner.

We think well of this work; its plan is good, and its definitions in general are accurate, concise, and well expressed. Its terminology and style, however, require a pretty advanced stage of knowledge and of mental discipline on the part of the student.

AN ANALYTICAL AND PICTORIAL GRAMMAR OF THE ENGLISH LANGUAGE. By Rev. Peter Bullions, D.D., late Professor of Languages in the Albany Academy. New York: Pratt, Woodford & Co.

A sound, clear, and well-arranged text-book.

AN ELEMENTARY AND PRACTICAL ARITHMETIC. By James B. Dodd, A.M., Professor of Mathematics in Transylvania University. New York: Pratt, Woodford & Co.

This is a thorough and practical treatise. We think, however, that the new nomenclature introduced by the author, though more strictly scientific than that in common use, will be more perplexing than useful.

A NEW TREATISE ON ASTRONOMY AND THE USE OF GLOBES. By James M'Intire, M.D., Professor of Astronomy in the Central High School of Baltimore. New York: A. S. Barnes & Co., 51 John-street.

This work is designed as a text-book for high schools. The principles and laws of astronomical science are laid down with clearness and precision, and are well illustrated by diagrams and examples. Astronomy, though necessarily one of the higher branches of education, is deserving of more attention in our academies, male and female, than it commonly receives. The want of suitable text-books, long seriously felt, is beginning to be supplied.

OBSERVATIONS ON PLANETARY AND CELESTIAL INFLUENCES IN THE PRODUCTION OF EPIDEMICS, AND ON THE NATURE AND TREATMENT OF DISEASES. By John L. Bowren, M.D.

This is not an attempt to revive that exploded astrology to which even Keplar and Tycho Brahe gave their sanction; but it is a sensible and well-reasoned treatise upon the influence of the heavenly bodies in their changes and attractions upon our atmosphere, and so upon climate, temperature and health. The views of the author have the sanction of not a few eminent names in the medical profession, and are worthy of the regard of men of science. We shall try to find room for extracts hereafter.

PHILLIPS, SAMPSON & COMPANY, of Boston, have commenced issuing a duodecimo edition in six volumes of GIBBON'S DECLINE AND FALL OF THE ROMAN EMPIRE, with MILMAN'S Notes. This edition is uniform with the editions of Macaulay and Hume, by the same house; thus bringing these standard historians within the reach of every one who can afford to have anything in the way of a library.

MERRY'S MUSEUM for March was no sooner laid upon our table than it was snatched up and devoured by our hungry boys. If any of our readers wish a taste, they must go to 141 Nassau-street, and inquire if there are any reserved platters of the same delectable cookery. We think Mr. Allen may be persuaded to produce them for any who call on our recommendation.

We have received a number or two of THE INDICATOR, a literary periodical conducted by the students of Amherst college. The sight of it has recalled many pleasant remembrances of college days; and though we can hardly believe its editors so entirely absorbed and plunged in studies as the venerable individual professes to be who represents them in their frontispiece, we find nothing in their magazine to indicate aught but good sense, good taste, and a comfortable enjoyment of their college experiences.

A DISCOURSE COMMEMORATIVE OF THE REV. SAMUEL MILLER, D.D., by William B. Sprague, is an instructive and delightful tribute by Dr. S. to the many excellencies of Dr. Miller. It is written with the usual felicity of the author's style; and has spoken to us with even more than the interest which ordinarily attaches to his writings, by reason perhaps of the affectionate veneration, as of a child for a revered parent, which breathes through and suffuses it. We give brief extracts from its closing portion:

"What an impressive view has been furnished by the character we have been contemplating, of the majesty of true religion! I do not say that religion had done its perfect work for our departed friend, so long as he was in the body: doubtless his heart, even in its last pulsations, was, in a modified sense only, a clean heart; and it was not till he had reached the connecting point between earth and heaven, that the Spirit could smile upon his finished work and pronounce all very good. But I do say that religion shone in his character with rare attraction; that it invigorated and elevated his intellect; that it consecrated his heart as a temple of benevolence and purity; that it made his life fruitful in deeds of magnanimous import; that it brightened his path in the hour of sorrow; that it brought down heaven to his death-bed, and was the pillow on which he rested as he languished into life.

"Come, ye votaries of a cheerless and bewildering skepticism, some of whom would banish my Redeemer, and others my Creator, from the universe; come, ye who would expel from Christianity the supernatural element, and thus neutralize its healing virtue; come, ye who are willing to tolerate religion in others, provided you can be excused from it yourselves; come, especially ye young men, for whom the infidel witling has spread his snare, and who are already walking unwarily on perilous ground,—come, one and all, and not only become convinced of the reality, but surrender yourselves to the power, and bow before the majesty, of religion. Here is a character that I am not afraid to submit to your scrutiny; and when you have hunted out all its imperfections, and thrown them into the light of noonday, enough of moral purity and sublimity will remain to establish beyond a peradventure the divinity of that religion by whose influence it was formed. You cannot be an infidel while contemplating the achievements of Christian virtue, and especially while walking among the graves of the saints."

* * * "In giving to the services of this evening their distinctive complexion, I have not been unmindful, my brethren, of the fact that this day has been sacred with us to the commemoration of a nobler life and death than that of any mere mortal. And yet I could not feel that it would be a violent transition to pass from the death of the master to the death of one of his servants, especially as from the shame and agony of the former sprang the peace and triumph of the latter. Has not our waiting at the cross this morning been the very best preparation for our lingering at the grave this evening? And, on the other hand, how could we better estimate the worth of the Redeemer's sufferings, than by closely and minutely inspecting one of the brightest gems in his Mediatorial crown? Go then, Christian, under the combined influence of all the solemn services of this day, and address yourself earnestly, cheerfully, perseveringly, to the whole circle of your duties. Hold to your mind the love of Christ, in all its matchless expressions, in all its amazing results. Hold to your mind the power of the cross, in changing sinners into saints, and exalting saints above angels. Hold to your mind the transcendant beauty of a Christian life, and especially the placid triumph of a Christian death. Thus will it be good for you, not only that Christ has died, but that the saints die also; for while, in the blood of the former your robes will be washed and made white, in the death of the latter you may catch some quickening view of immortal glory, as the heavens open to receive them."

MR. CLEAVELAND'S ADDRESS BEFORE THE NEW ENGLAND SOCIETY OF BROOKLYN, delivered at the late anniversary of that Society, has been published, and is also before us. The impression of its clearness and justness of thought and expression, which we received on hearing it, has been only confirmed as we have leisurely read it. The carefully trained and cultivated mind of a true son of New England, is exhibited through it all. The following passage upon the characteristics of the English people, will illustrate its qualities:

"The improvement which results from an in termingling of different races, has never been more conspicuous than in that to which we belong. To those Teutonic nations which successively invaded and occupied England, the mere act of transplantation was doubtless advantageous. There, they blended, not only with each other, but with an aboriginal race, in native force and independence, scarcely if at all inferior to their own. In process of time, the compound received an additional ingredient, when the strong and enduring, but coarse and sluggish elements of the German character, were quickened and refined by the compulsory infusion of another Northland current. It was probably this irruption, the last which England endured, that more than anything else,

—'ennobled her breed,
And high-mettled the blood of her veins.'

"Physical strength; animal courage; patient endurance of toil and hardship; a spirit enterprising but not rash; large acquisitiveness, though bent more on spending than hoarding; inflexible tenacity of purpose; an intellect marked by good common sense; conservative without being obstinate, and inclined to practice rather than to theory; not deficient in imagination, yet more distinguished by reason; a love of freedom, innate and inextinguishable, with an exalted sense of honor and duty; such, it seems to me, are the leading lineaments of this extraordinary race. They go far toward accounting for its steady progress in social and political economy, in industry, arts and arms.

"This admirable combination of qualities, so well-proportioned and so evenly balanced, has enabled England to throw successively from her shoulders, the intolerable burdens of aristocracies, and priestly, and regal tyranny. She alone, among the nations of Europe, has found a way, through peaceful revolution, to constitutional freedom, and a government of law; while others in the pursuit, have waded knee-deep in blood, and have waded in vain. This is the secret of her industrial success, and vast commercial enterprise. This explains her almost unbroken line of military triumphs, and the superiority which has so generally attended her standard, whenever she has been called to measure swords with any race except her own. To it she owes the laurels of Agincourt, and the trophies of Blenheim. This it was that enabled her troops to march through the Spanish Peninsula, driving before them, and driving out of it, great marshals, till then invincible, and veteran armies which had never known defeat; before whose brilliant maneuvering and impetuous valor, the embattled hosts of Prussia, Austria and Russia, had melted like wax."

PRACTICAL.

For the Independent.

CHRISTIAN CONVERSATION.

"Then they that feared the Lord spake often one to another, and the Lord hearkened and heard, and a book of remembrance was written before him, for them that feared the Lord, and thought on his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him."

How delightful the society of Christians would be if humility, love and the blessed spirit of the Bible, filled every circle! Love, humility, purity, are marks of Christian conversation. Love leads to converse with delight on all subjects connected with the glory of God and the good of man. We love to discourse on things and subjects that lie near the heart.

We like to talk together of God and the glorious honor of his majesty, and of his wonderful works. "All thy works praise thee, O Lord, and thy saints shall bless thee." David saith, "My mouth shall speak the praise of the Lord: let all flesh bless His holy name for ever and ever."

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eye. More to be desired than much fine gold: sweeter than honey." We delight to talk together on the sweetest of all subjects, the love of God—"God is love"; of redeeming love; Friend of sinners; salvation of souls!

Beautiful are the images which shadow forth the excellencies and divine attributes of Christ. Mighty God; Prince of Peace; Pearl of great price; Plant of renown; Rose of Sharon; Lily of the valley; True Vine which supplies the living branch with fruit; Fountain overflowing, ever full, in which all may wash and be clean; Rock on which Zion forever rests; Way which leads to heaven; Door into the covenant of grace; Star of Bethlehem, which lights and guides to glory; true Manna, Bread of Life, whose flesh is meat indeed, and whose blood is drink indeed.

It is delightful to talk of our sweet meditations of Him whom the soul loveth. Happy are we when our hearts, warmed by love, "burn within us." When the soul is satisfied with marrow and fatness; when we remember Him on our beds and meditate on Him in the night watches. Because His loving kindness is better than life, we praise Him with joyful lips, and sing of His righteousness all the day long. If our hearts be right we shall always have the glory of God in view, and the good of men; and we shall remember His command: "These words which I command thee this day shall be in thy heart, and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest down in thy house, and when thou liest down, and when thou risest up." Deut. 6: 4-7. It is sweet to meditate on all thy works and talk of thy doings. The mouth of a righteous man is a well of life. The lips of knowledge are a precious jewel; the tongue of the just is as choice silver. "A good man out of the good treasure of the heart bringeth forth good things." "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it ministers grace to the hearers." "Let the Word of God dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord." "Comfort yourselves together, and edify one another." "Exhort one another daily while it is called to-day; lest any of you be hardened through the deceitfulness of sin." "Every idle word that men shall speak they shall give an account thereof in the day of judgment."

Blessed Savior! touch my lips with a purifying coal from thy altar. Solemnize my mind: spiritualize my affections: help me to realize eternal things: make me an instrument of good to others: may I love the society of Christians, and Christian conversation. May my soul ever magnify the Lord, and my spirit rejoice in God my Savior. Help me to speak often with beloved Christian friends, and to be active in thy service. May the law of kindness ever dwell on my tongue. Make it the delight of my soul to glorify thy great Name, O my God, and do good to men.

"How sweet to bless the Lord,
And in his praises join;
With saints his goodness to record
And hymn his power divine.

"But O, the bliss sublime,
When joy shall be complete,
In that unclouded, glorious clime,
Where all thy servants meet."

J. M.

Malby Place, New Haven, Apr. 28, 1849

For the Independent.

SUNDAY-SCHOOLS IN ILLINOIS.

An agent of the American Sunday School Union, in Missouri, writes as follows to a Sunday school in this city:

"Last summer, a young minister of my acquaintance went into M'Lean county, Illinois, to labor as a missionary. It is a section of the State where there are but few churches or ministers, and where but little has, as yet, been done for the religious instruction of the people. I suggested to him the desirableness of having all the children in the sphere of his labors brought at an early day under *Sabbath-school instruction*. It would be the most desirable means of bringing *all* the people directly under the influence of the Gospel. It would give him an influence among them, and might lay the foundation of future churches. He readily coincided with these views, and expressed a determination to set about the work as soon as he should reach the field of his labors. To encourage him, I promised some aid in books to the new schools he might form, if it should be necessary. He located himself, and went to work in good earnest, preaching on the Sabbath and visiting families, and hunting up scholars and families during the week. In a few weeks he reported five schools organized, within five or six miles of his station. They are *Union* schools, composed of the children of several denominations, and average about thirty scholars and eight teachers to each school—one hundred and fifty scholars and forty teachers in all. He raised among them all about thirty dollars toward purchasing books, to which I added a like amount as a donation. This furnished each school with a ten-dollar library, and the necessary instruction books.

Late in November last, I heard from these schools. They were all in successful operation, and gave good promise of usefulness. The missionary had gone to another field of labor, but his works remain. The influence of his labors during his short stay in that region, may, and probably will be, felt in all future time; whereas, had he omitted the opportunity of bringing the children under the influence of religious instruction, the traces of his labors might generally, and very soon, have been blotted from the neighborhood."

THE POWER OF THE CROSS.

"Let us now, for a moment, turn to the history of that Cross, in order that we may perceive more clearly its strange elements of power. Place yourselves, then, in imagination, amid the multitude that, swayed by curiosity, or inflamed by hate, are rushing from the hall of judgment, and sweeping along their hurried and tumultuous way to the hill of crucifixion. Reeling under insults, a meek sufferer, whose head is bound with a crown of thorns, and his face swollen with blows and wet with the spewings of the mob, is threading, slowly and painfully, his way through that exasperated crowd, who are all athirst and ravening for his blood. He has reached the spot selected for his death. There he stands, faint, but mute and uncomplaining, whilst the cruel preparations are made that shall consummate the sacrifice. Amid shouts, and taunts, and fiercest blasphemy, he is nailed and lifted up. As the cross becomes erect, and he hangs in the last bore that excited multitude, methinks I see exultation, like a rising breeze, ruffle that sea of upturned faces. And there he is raised on high, how utterly friendless and abject to the eye of man, for even the thieves upbraid him, that hang and writhe beside him.

"But were your eyes unsealed, as the prophet opened those of his servant at Dothan, you would discern, beside and above that howling rabble, a more august gathering. Legions, whose feeblest warrior would have turned to paleness the cheek of Cæsar at the head of all his hosts, are gazing there; yet withheld by some dread sentence, they do not interpose. Angels that excel in might and in glory, watch that desolate sufferer with adoring interest. That much outraged victim, seemingly rejected of man and abandoned of God, is by Malachi, in that lowly form is veiled the incarnate Godhead. The angels that smote Sennacherib's host, and slew the first-born of Egypt, dispeopling a camp and decimating a nation in a night, have bowed often their heads to this being, as their Lord and their Creator. Excited as are his enemies, they could frame no consistent accusation against him, to justify their enmity. There, under reproach, anguish and cursing, dies the only one of Adam's race that knew no sin. For no guilt of his own is he suffering, but to cancel that of his murderer, man. Thus viewed, what elements of grandeur and tenderness, of the loftiest splendor and the lowliest condescension, blend in that dread sacrifice! Do men look with interest on greatness in misery? It is here: the King of Glory, dying as a malefactor. Are they touched with sympathy for distress? How deep was the anguish even of his patient spirit, when he cried out, invoking a Father who had hidden his face! Should wisdom attract, here was the great Teacher, whom all Judea had admired, speaking as never man spake—the heavenly Teacher, for whom Socrates had taught himself and his scholars to hope. He is here giving his lessons on the cross. The good man dying ignominiously, of whom Plato had glimpses, is here, the exemplar of perfect innocence, enduring the treatment due to consummate wickedness. That sacrifice stirs all worlds. Hell misses its expected prey, and the spell of despair over the accursed earth is broken, while heaven stoops to behold its King, incarnate and dying, that he may reconquer to his allegiance a revolted province of His empire; in the same act indulging his mercy, and satisfying his justice, whilst his expiring breath together magnifies his law and enunciates his gospel. That sacrifice may well have power with man, for it has power with God. To the human mind, it presents in the closest union and in their highest energy, all the elements of sympathy, awe and tenderness. It blends a Divine majesty that might well overawe the haughtiest, with a winning gentleness that would reassure the most desponding. It may well be, at the same time a theme for the mind of an angel to study, without grasping all its vastness; and a motive for the mind of the Sabbath-school child to feel, without being repelled by its loftiness. It has power—practical power—popular power—permanent power. It is God's remedy for sin; and with the accompanying influences of his Spirit, it can avail as the remedy for all forms of man's sin, as that sin is infused into, and as it is found envenoming either the literature of the world, or any other product of the human mind. Let us but transcribe that truth into the heart, and illustrate it in the life, or rather let the renewing grace of God's Spirit so transfer it into the soul of man; let me be enabled to believe in this Divine Sufferer as my Savior—to feel that with him I am dying to the world, and that with him, too, I shall rise again from the grave, see him on the judgment throne, and follow him to the gates of Paradise; and with these truths firmly grasped by the mind, what has the world left wherewith to allure, wherewith to appal me? I have thrown myself loose from the trammels of earth. Its cords have perished at the touch of ethereal fire. Disengaged from its entanglements, its bonds sundered, and its snares parted, I soar aloft, to sit, in the language of Paul, in heavenly places in Christ Jesus. I rise yet higher, and in the awful language of Peter, I, the heir of corruption, and once the bondman of death, am made 'a partaker of the divine nature.' Here is power."—*Rev. W. R. Williams, D.D.*

Afflictions.

Afflictions are designed to promote our happiness hereafter. They yield the peaceable fruits of righteousness to those that are exercised thereby." They are like the physician's prescription—bitter indeed to the taste, but healthful to the system. "They work for us a far more exceeding and eternal weight of glory." "They are not worthy indeed to be compared with it." Who are they that stand before the throne? They that have come up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. We may not be able to see their influence in promoting our eternal interests; but by and by, when the cloud shall break away, we shall see clearly their design and tendency. In these seasons of sorrow and bereavement, we need a clear, firm, elastic, available faith in immortality, in the eternity of our affections, and in the deathless union of those whom death has parted.

"The heart that God breaks with affliction's stroke,
Oft, like the flower when stricken by the storm,
Rises from earth more steadfastly to turn
Itself to heaven, whither as a guide,
Kindly, though stern, affliction still is leading,
Even to the home of endless joy and peace.

There on the borders of that better land,
Shall pain's sharp ministry forever cease.
Then shall we bless thee safely landed there,
And know above how good thy teachings were;
Then feel thy keenest strokes to us in love were given,
That hearts most crushed on earth, should most rejoice in heaven."—*Rev. J. Duncan.*

Revivals at Northampton, Mass.

The brief notice in the last *Independent* of a revival among our Baptist brethren in Northampton brought to mind the account which President Edwards wrote a century ago of the extraordinary work of grace in that town in 1741:

"In the month of May, 1741, a sermon was preached to a company, at a private house. Near the conclusion of the discourse, one or two persons, that were professors, were so greatly affected with a sense of the greatness and glory of divine things, and the infinite importance of the things of eternity, that they were not able to conceal it—the affection of their minds overcoming their strength, and having a very visible effect upon their bodies. When the exercises were over, the young people that were present, removed into the other room for religious conference; and particularly that they might have opportunity to inquire of those that were thus affected, what apprehensions they had, and what things they were, that thus deeply impressed their minds; and there soon appeared a very great effect of their conversation; the affection was quickly propagated throughout the room; many of the young people and children, that were professors, appeared to be overcome with a sense of the greatness and glory of divine things, and with admiration, love, joy, and praise, and compassion to others, that looked upon themselves as in a state of nature; and many others at the same time were overcome with distress, about their sinful and miserable estate and condition; so that the whole room was full of nothing but outcries, faintings, and the like. Others soon heard of it in several parts of the town, and came to them; and what they saw and heard there, was greatly affecting to them, so that many of them were overpowered in like manner, and it continued thus for some hours; the time being spent in prayer, singing, counseling, and conferring. There seemed to be a consequent happy effect of that meeting to several particular persons, and on the state of religion in the town in general. After this were meetings from time to time, attended with like appearances. But a little after it, at the conclusion of the public exercises on the Sabbath, I appointed the children that were under seventeen years of age, to go from the meeting-house to a neighboring house, that I might there further enforce what they had heard in public, and might give in some counsels proper for their age. The children were there very generally and greatly affected with the warnings and counsels that were given them, and many exceedingly overcome; and the room was filled with cries; and when they were dismissed, they almost all of them went home crying aloud through the streets, to all parts of the town.

"About the middle of the summer, I called together the young people that were communicants, from sixteen to twenty-six years of age, to my house; which proved to be a most happy meeting: many seemed to be very greatly and most agreeably affected with those views which excited humility, self-condemnation, self-abhorrence, love and joy; many fainted under these affections. We had several meetings that summer of young people, attended with like appearances. It was about that time that there first began to be cryings out in the meeting-house; which several times occasioned many of the congregation to stay in the house after the public exercises were over, to confer with those who seemed to be overcome with religious convictions and affections, which was found to tend much to the propagation of their impressions, with lasting effect upon many; conference being, at these times, commonly joined with prayer and singing. In the summer and autumn, the children in various parts of the town, had religious meetings by themselves, for prayer, sometimes joined with fasting; wherein many of them seemed to be greatly and properly affected, and I hope some of them savingly wrought upon.

"The months of August and September were the most remarkable of any this year, for appearances of the conviction and conversion of sinners, and great revivings, quickenings, and comforts of professors, and for extraordinary external effects of these things. It was a very frequent thing to see a house full of outcries, faintings, convulsions, and such like, both with distress, and also with admiration and joy. It was not the manner here to hold meetings all night, as in some places, nor was it common to continue them till very late in the night; but it was pretty often so, that there were some that were so affected, and their bodies so overcome, that they could not go home, but were obliged to stay all night where they were. There was no difference that I know of here, with regard to these extraordinary effects, in meetings in the night and in the day time: the meetings in which these effects appeared in the evening, being commonly begun, and their extraordinary effects, in the day, and continued in the evening; and some meetings have been very remarkable for such extraordinary effects, that were both begun and finished in the day time. There was an appearance of a glorious progress of the work of God upon the hearts of sinners, in conviction and conversion, this summer and autumn, and great numbers, I think we have reason to hope, were brought savingly home to Christ."

Coming to Christ.

Once more, coming sinner! think of the Savior who inviteth thee; full of grace as well as of truth. He complaineth if thou come not; he is displeased if thou call not upon him; he can bear with thy weakness; he can pity thy ignorance; he can be touched with the feeling of thy infirmities; he can affectionately forgive thy transgressions; he can heal thy backslidings, and love thee freely. His compassions fail not; He will not break the bruised reed, nor quench the smoking flax; he can pity where no eye pities, and be afflicted in all thy afflictions; he will bow his ear to thy stammering prayer; he will accept the weakest offering if there be in it but thy heart; he hath strewed all the way from the gate of hell where thou wast, to the gate of heaven whither thou art going, with promises.

Behold, how the promises, invitations, calls and encouragements are mixed with the names of mercy, goodness, love, pity and pardon! In his book they are fairly written, that thou through patience and comfort of the Scriptures might have hope. Coming sinner, blessed art thou, for "flesh and blood have not revealed this unto thee, but thy Father who is in heaven!"—*Bunyan.*

The True Missionary Spirit.

The lamented Polhman, in offering himself to the Prudential Committee of the American Board, as a missionary, wrote as follows:

"Time has only served to strengthen the decision which was calmly and dispassionately made. After repeated reviews of the same, I am confirmed and settled. I cannot now doubt for a moment. Mine was not a rash or hasty conclusion. If there are no contrary indications, I must go: I cannot stay. Here then am I: take me. Receive me under your care for the missionary service. I wish to enlist for life. If, in your view, I can be of any service, I lay my all at your feet. 'Silver and gold have I none, but such as I have give I thee.' Send me abroad to publish glad tidings to the idol-serving nations. Send me *whenever, however and wherever* you please. Send me to the most desert part of all the howling wilderness of heathenism, to the most barbarous climes, or to more civilized regions. Send me to the millions of pagans, to the followers of the false prophet, to the Jews or Gentiles, to Catholics or Protestants. Send me, in fine, wherever God opens an effectual door. Send me, 'for necessity is laid upon me; yea, wo is unto me if I preach not the gospel' to the perishing heathen."

Retribution.

Dr. Cheever, in a recent article or Retribution, says:

"I knew a rich old man dying, who suddenly sent to a poor widow the price of an iron crowbar, of which he had defrauded her many years before. A mountain of iron lays not so heavy on the earth, as the remembrance of one sin on a guilty man's conscience, when nearing the entrance to the eternal world. No human being beheld the circumstance of the transfer of that iron bar from the possession of the poor widow into the possession of that rich man. It might have been at first a simple act of borrowing, with the intention to return still deferred, till the iron bar became inventoried, as it were, as a fixture of the rich man's own. But conscience and the memory glide not over life so superficially as men might wish, in their selfish, careless disregard of what belongs to others. Conscience and the memory came to the dying man's bed-side, and asked him what he would now do with the poor widow's crow-bar, and the soul was compelled to a decision."

A Blasphemer's Death.

There is something so terribly startling in the following facts, and so fearfully exemplifying the grievous sin and extreme peril of blaspheming the name of the Eternal, that had we not made minute and careful inquiry, even among the very haunts of those living where the occurrence took place, we should have believed the whole to have been an exaggerated rumor of some ordinary and every-day casualty, rather than the awfully true narrative of a dreadful judgment. On the morning of Sunday last, a married woman, residing in the Friars' Fields, named Sarah Morgan, was observed with her infant in her arms, near her own house, disputing with a woman named Elizabeth Volan. A quarrel of a very violent character, so far as words went, shortly afterwards ensued, and in reply to an observation made by Volan, Sarah Morgan exclaimed that she hoped that God Almighty would strike her blind, deaf, dumb, and stiff, if she did not revenge herself upon her in a particular manner. Almost directly she staggered, let her child fall from her arms to the ground, and would herself apparently have fallen, but that her neighbors immediately assisted her into the house. Dr. Stack was promptly in attendance, who, we need scarcely remark, continued to render her every assistance which medical skill and humanity could suggest. From the moment that she was thus mysteriously stricken, to the hour of her death, at half-past one o'clock on Wednesday morning, the only words she uttered, and just after she was borne in, were, "Lord have mercy on my poor soul—have mercy on my children!" and then her voice failed her, and she became dumb: her sense of hearing was destroyed; her eyes became glassy and sightless; and in about sixty hours from the moment in which she was struck down, death placed his icy hand upon her, and she became a corpse. This fearful event has produced a painful sensation even among the abandoned creatures of the locality in which it occurred.—*Monmouth Merlin.*

MISCELLANEOUS.

Good Cheer to Lady Franklin.

Be of good courage, lady! still, though tried,
Maintain the trusting heart,
The faithful consort's part,
So as befits a gallant sailor's bride.

Yet live in hope! though better tidings lack,
Thy husband and his crew,
Have left no happier clew:
But not a sign of shipwreck marks their track.

Sound were the barks those hardy hearts that bore;
Soon may we see again
Him and his iron men
In joy and honor stand on England's shore.

Think of the brave who sought their kindred band,
In ice illimitable bound,
And drifting o'er the vast profound,
Freed on a sudden by a viewless Hand.

That Hand of might, outstretched upon the sea,
That broke the frozen continent
Wherein those mariners were pent,
Lady! may send thy husband back to thee.
—*London Punch.*

Letter from William Wirt to his Little Daughter.

The following letter was addressed by William Wirt to his daughter, eight years of age.

RICHMOND, Sept. 13, 1811.

MY DEAR LAURA:—I would have answered your letter sooner, but that my courts and my clients hardly leave me time to write to your dear mother, to whom, of all other earthly creatures, you and I owe our first duties. But I have not loved you the less for not writing to you; on the contrary, I have been thinking of you with the greatest affection, and praying for you on my bended knees, night and morning, humbly begging of God that he would bless you with health and happiness, and make you an ornament to your sex, and a blessing to your parents. But we must not be like the man that prayed to Hercules to help his wagon out of the mud, and was too lazy to try to help himself. No, we must be thoughtful; try our very best to learn our books, and to be good and then, if we call upon our Father in heaven, he will help us. I am very glad your Latin Grammar is becoming easier to you. It will be more and more so, the more you give your whole mind to it. God has been very kind in blessing you with a sound understanding; and it would be sinful in you to neglect such a great blessing, and suffer your mind to go to ruin, instead of improving it by study, and making it beautiful, as well as useful to yourself and others. It would be almost as bad as it would be for uncle Cabell to be so lazy himself, and to suffer his laborers to be so lazy, as to let his rich new grounds run up all in weeds, instead of corn, and so have no bread to give his family, and let them all starve and die. Now your mind is as rich as uncle Cabell's low grounds, and all that your mother and father ask of you, is, that you will not be so idle as to let it run to weeds, but that you will be industrious and studious, and so your mind will bring a fine crop of fruits and flowers. Suppose there was a nest full of beautiful young birds, so young that they could not fly and help themselves, and they were opening their little mouths, and crying for something to eat and drink, and their parents would not bring them anything, but were to let them cry on from morning till night, till they starved and died, would not they be very wicked parents? Now, your mind is this nest full of beautiful little singing birds; much more beautiful and melodious than any canary-birds in the world; and there sits fancy, and reason, and memory, and judgment; all with their little heads thrust forward out of the nest, and crying as hard as they can for something to eat and drink. Will you not love your father and mother for trying to feed them with books and learning, the